

36  
In this booke are conteyned the comen-  
dacions of matrimony / the maner & four-  
me of contractyng solempny synge and sy-  
uyng in the same. With declaracyon of all  
suche impedymentes as bothe let matry-  
mony to be made. And also certeyne other  
thynges whiche curates be bounden by  
lawe to declare oftentymes to theyr par-  
yshe. Imprinted at the instaunce of mayster Polpore  
Wergl archdeken of Welles. \* \* \* \* \*

10. Harmonia to sign  
for the Synod



**C**lementis Hartingto legu vobis polypo-  
ro vergilio. archidiacono Wellen. S. p. d.

**Q**uasi supplex animo polidore amatissime animi recreandi  
causa es mecum ad ecclesiam nostram pochale trinentem.  
ego ibi diebus septem (ut scis) te adiit: sepius de sacramento  
rite observando populum docui: cuius ad bene beatique  
vivendi curam gerimus. Et quia huiusmodi homines qui colunt  
agris: sudore vultus sui panem comedunt: vitam conjugalem (dum  
per etatem licet) agunt: Ideo cepi diligenter (sicut non ignoras)  
demonstrare: primo quantum faciendum atque venerandum esset ma-  
trimonium: deinde quibus vobis / quo beatus / illud contrahi de-  
beret. Item cui hominum generi non liceret conjugali copula  
vivere coniungi: quibus beata alia impedimento foret: cur minus be-  
ne censeret matrimonium: et postremo quibus legibus / beatis con-  
iugali sacramentum matrimonii servare. et eo vivere de-  
beret. Que omnia quibusque volumine potui: ex sacris canonibus studiose  
collegi. Tu autem postmodum quod noveras ex officio col-  
lectorie aplice: quod diu exequisti: quot in commodis homines  
quotidie afficiantur: quod non legitime nupti sunt: cum iudicares  
oportere non modo eos homines / qui in matrimonio vivunt: sed et  
proximos sacerdotes qui illos docere ex officio debent: ista omnia  
recte scire: sepe numerum rogasti ut ea que de matrimo-  
nio ex sacris canonibus carptim collegisti: in anglicam linguam  
verteres. Atque simul eodem sermone repeteres aliqua ecclesie  
nostrae statuta: que (prout in privatis constitutionibus continen-  
tur) sunt certis anni temporibus per sacerdotes populo referenda  
quo tu in archidiaconatu tuo Wellen. posses meo studio  
homines ita juvare: ut deinceps vel ipsi per se legendo: vel a sa-  
cerdotibus hoc compendiosum nunc de verbo ad verbum in ecclesiis re-  
ferentibus: et audientibus. quomodo circa sacrum matrimonium / et  
alia salutaria ecclesie anglicane precepta observanda se agere  
deberent. Qua propter tuo adducti rogatu, id libenter fecimus.  
In qua re non ignotus sed labore vixi sumus. nam in hoc compendio  
lo nichil ex meo potui. sed ex sacris canonibus atque privatis  
libris in unum redegit: quod ut omnibus qui id investigare voluerit: fa-  
cillime constet: in marginibus huius opusculi notavi loca:  
vix talia excerpsi. Tu igitur mi polidore hunc nunc labo-  
rem habeto: quem postulasti: quod abinde gratiam referres si hoc  
non minusculis tibi gratias referis: cognovero hanc.





of all suche as haue chosen or intendeth to chole  
the way of lyuynge in the laufull and approued  
state of oꝛde and holy sacrament of matrymony:

Are conteyned in this boke folowynge. iiii. thynges pꝛi  
eppally / be yꝛ expedient & behouable to be declared of tꝛ  
tymes by curates to the yꝛ parlyshens / as the lawe do  
the requyre. **A** foꝛ to auoyde great hurttes and lea  
perdyes. as well of mannes soule as soule of temporall  
goodes. whiche dothe growe dayly and very moche foꝛ  
lacke of knowelege of the same / as dothe by contynuall  
experpence appere.

**T**he fyrste is what thynges done the we and decla  
re the sayde state and oꝛde of lyuynge in tꝛe we matry  
mony to be a laufull and godly waye of lyuynge in this  
worlde (and a redy path to the lyfe euerlastynge.)

**T**he seconde is howe and vnder what maner matry  
mony oꝛ maryage is made substantially and laufully  
betwixte man and woman with the solempnyte and cir  
cumstaunce therof.

**T**he thyrde is. what maner of parsones maye not be  
marryed / and what impedymentes dothe lette matrymo  
ny to be made. And yf it be made in dede. dothe make  
it to be of none effecte / and what impedymentes they  
ben whiche dothe let matrymony to be made / but and yf  
it be made they do not bꝛeake oꝛ desolue it. **T**he. iiii. is  
the declaracyon of certayne rules whiche ought to be dy  
lygentely kepte by them whiche wyll contynue theyꝛ ly  
ues laufully in the sayd sacrament of matrymony.

And to pꝛitent yꝛ all such thynges as ben cōteyned in this  
boke maye yꝛ better appere to be of tꝛouth and suffycent  
auctoꝛyte in places conuenient in the margent of yꝛ la  
me boke are expꝛessed remysyons to places of suffycent  
auctoꝛyte foꝛ euery thyng / as the matter dothe requy  
re / so that suche as dothe doubt of any thyng here with  
in conteyned may shortly and with lytell labour pꝛcty  
cally se and knowe yꝛ tꝛouth. And in yꝛ latter ende of the  
same are reherled certayne thynges whiche curates be

**A.** bt i c  
ignozant  
a sacerdot  
tū de offi  
tio archi  
presbiter  
a. ca. li. de  
offitio. se  
cht in pꝛ  
nitalibꝫ

...other holy dayes by the comendement of the lawe.

**The comendacyon of matrymony.**

**M**any thynges ben forden as well in the olde lawe as in the newe. whiche dothe gretely comende þe state & orde of matrymony. fyrst in þe olde lawe it is comended of the dognyte of þe maker therof whiche was almyghty god b him self. The place where it was made whiche was paradyce. The tyme of þe makynge therof whiche was the tyme of innocensie a tyme there were ony synne / the antiquite of it / for it was afore all other ordres. The contynuaunce of it / for it hath ben contynued frome þe begynnynge of the worlde in euery lawe / in euery maner of people / in euery Cpte and in euery tyme. The preservacyon of it / for almyghty god dyde preserve that orde alone c. in the flode of Noe / in Noe and his wyfe / his thre sones and theyr wyues. Also in to that orde dyde entre that moost blessed byrgyn o mary the mother of our sauoure Jelu cryste. And our sayd sauoure wolde not be bozne of her before she had entered that orde. In the newe lawe it is comended and confirmed by our sauoure cryste. fyrste by his presence in that. þe he was presente at a weddyng e a there he shewed a grete myracle in chaungynge water in to wyne. The seconde by his sentence saynge that those who me god ioyned in matryage may not be separate by the power f of man. Also in that þe it is ordeyned to be one of the vii. sacramentes of holy chyrche and dothe sygnyfy and betoken the mooste holy thynges of ony other sacramentes. for it betokeneth fyrste the bynne whiche is byt wyte god and the nature of man. for lyke as man and woman are bynne togpyther by the sacramente of matrymony inseparably neuer to be departed: Euen so was the sonne of god bynne to the nature of man in the wombe of the moost blessed byrgyn Mary inseparably which is sygnifyed g in this sacrament of matrymony: Secondely it betokeneth the bynne of Cryste to his chyrche b catholyccall. Thyrde it betokeneth þe byn-

b Gen. ii  
fi. thi. hoc  
nuc os ex  
ossib' sc/  
c. bico de  
boto. lib.  
bi abb pa  
noz. & hol  
ti. f. c. fi ex  
de fr. et  
mall  
c Gen. vii

b math. i.

e iohis ii.

f mat. xix

g ad ephe  
v. fac co  
mētū hoc  
magnū ē

h ad ephe.  
v. vici di  
ligite br  
ores vñ  
sicut et fil



in or churche to be aunes lout. I Althow matrymony is com-  
mended by reason of the good fruyte whiche comethe  
therof. For of the fruyte of matrymony hath comen and  
shall come / althow patryarkes prophetes / appostelles  
martyrs / confessours / and byrgens / and all the electe  
people of god whiche haue ben and shall be frome the  
begynnyng of the worlde vnto the laste ende / of the  
whiche the saynt of aungelles shall be recompensed in  
heuen. Also the fruyte of matrymony is to exclude synne  
For the acte whiche oute of matrymony is deedly synne  
in matrymony is no synne: But in certayne cases: in  
whiche somtyme it may be venyall synne and somtyme  
deedly synne as here after is more largely declared.

**H**ow matrymony is made with the cysumstaunce  
and solempnyte as appertayneth thereto.

**A**s touchyng the seconde partye / it is to be kno-  
wen that man and woman dothe entre this ho-  
ly ordie and sacramente of matrymony by expresse and  
free consente k of bothe partyes / that is to say: when  
bothe the man and the woman dothe consente bothe in  
one tyme I to be husbonde and wyfe / and that consente  
doo they weyther to other by expresse wordes in of the  
tyme presente / as by these wordes or other lyke / I take  
the to my wyfe / or I frome this tyme or forwarde  
wyll haue the to my wyfe. And yf the woman also incon-  
tynentely expresse the same or other lyke wordes. then  
there is contracte matrymony byt wyte them. And yf  
other the man or woman or bothe maye not speke than  
it is ynoughe p for to the weyther: consens by euident  
tokens and sygnes / but in those whiche may speke wo-  
des be requyred q expresselyng playnely theyr con-  
sente / or elles the chyche dothe not approue the matry-  
mony. But and they vse wordes of the tyme to come  
As yf the man saye thus / I shall take the to my wyfe.  
And the woman saye / I shall take the to my husbonds  
or other lyke wordes of tyme to come / then it is noo  
matrymony. s But promyle to make matrymony /

his eccle-  
siastice.  
I ofe li.  
sponfabo-  
re micht  
fide.

3 bt ni. c.  
et tue fr-  
ternitate  
ex. de spo-  
s mat-  
f abb. in  
dilect? e  
de. spon.  
s mat-  
in dicto.  
tue frate-  
nitati ob  
supra.  
ne si it p-  
ex. de spo-  
o l. c. exp-  
ex. de spo-  
s mat.  
p cū ap-  
ex. de spo-  
s mat-  
q i dicto  
tue frate-  
nitati ex  
de spon-

c. ii. ff  
de spons. &  
mat. & ca.  
si int. in fi  
co. et.  
bc si de p  
curat. li  
bi.  
t. dñic⁹ de  
scō ge. i. c.  
fi. de pcur  
atoribus  
li. bi  
b. ter. in  
dicto. c. fi  
de pcurat.  
ca. ii. bi.  
c. dicto. c.  
fi  
p. ad ephe  
b. de tria  
debent ut  
et diligē  
prores su  
as ut cor  
pora sua.

. bt gefi.  
. of. cressi  
e a multi  
clitaxatuf  
. c. xxxii.

And this consent which maketh matrimony may  
be expelle and make matrimony: not all only by the  
man and woman beinge bothe presente together: but  
also by theyr proctours & hauinge speciall commaunde  
ment thereto y one or bothe beinge absent: & by voytynge  
e so that the persone to whome the letters be sent do ex  
presse theyr consent: other to the bringer of the letters or  
to the lender of the same: yf so be that y lender of the let  
ters do not change theyr mynde afore y the pson to who  
me they be sent do expresse theyr consent. But and yf the  
sayde proctours power be renewed before that he haue  
made a contracte with the partye whiche he is sente to.  
Then the contracte y he maketh afterwarde is nat va  
leable v though he had no knowlege of the reuocation  
And suche a proctour may not substitute any other in  
his place in y behalfe: but yf he haue a speciall comma  
derment & thereto. This consent which maketh matrim  
ony ought to be in bothe theyr soules by true loue so y  
either shulde consent y to loue other about all y creatures  
of the worlde. It shulde also be in theyr bodies by true  
obseruance and keepinge theyr feyth & promise eyther  
to other: so that eyther consente to kepe theyr bodies to  
other cleane and pure from all other creatures. It shulde  
also be in theyr temporall gooddes by a due comunyon  
so that ey. her of them shuld consent that suche gooddes as  
they haue or shall haue: shall be comune byt wythe them.  
¶ And ouer this consent which doth make matrimo  
ny ought to be grounded of a good cause and intent: y is  
to saye: those y wyll entce in to this holy orde and sacra  
ment to the pleasure of god and welfare of theyr soules  
muste doo it pyncypally for one of thre causes: that is to  
saye: other to the entente for to bringe forth chyldren to  
be noryshed in the lawes & seruyce of god and that is y  
moost pyncypall cause: for for y cause was matrimony  
made & fyrst in paradyce in the tyme of innocencye: or  
els secundarily for remedy agens synne: as suche as ben  
inclyned naturally to the synne of y flesh and wyll not  
endure them selfe to yue chaste may a make matrimo



for as ofte as a man and woman do fleschely medle to  
 groe out of matrimony / so ofte they lyve deadly / & for  
 a remedy agens that synne matrimony was ordeyned  
 secundarily without paydye in the tyme of the lawe of  
 naturall & so hath continued under all lawes. Welles  
 theydely for solace and helpe whiche epyther may have of  
 other without the acte of fleschely medynge. And this  
 is also a lawfull & intent & cause to make matrimony  
 & for this cause and intent was p matrimony by wyche  
 Joseph and our most blessed lady & these whiche ma-  
 keth matrimony for one of these thre causes p pncypal-  
 ly maketh a gracious marriage / nat withstanding that  
 secundarily there be other causes whiche mouen rather  
 to take one pson than another / as ryches / beaute / retour-  
 mynge of peace or suche other / as and a man be dyspoled  
 for to marry pncypally for to haue chyldren or to aduoy-  
 de for nyccacyon / or for to haue consolacion and helpe / he  
 may secundarily desyre and wyll rather to marry the ry-  
 che than the poore / rather p fayre than p foule / rather he  
 yonger than the olde / rather in noble blode than in lowe  
 blode & suche other. But suche as dothe not marry pnc-  
 yppally for one of the thre causes afore sayde but rather  
 pncypally for ryches beaute or frend / or suche other do  
 not marry godly nor graciously / but they synne deadly /  
 and the deuyl hath grete power o of them whiche ben  
 so marryed / not withstandinge suche marriage dothe hol-  
 de. But tho whiche so done marry / comenly dothe not  
 pzeue well / as dayly experyence dothe shewe / and but  
 seluen cometh good fruyte of suche matrimony. Where-  
 ouer this consent which doth make matrimony ought  
 to be expessed & thewed in open and in honest places &  
 afore & in the plence of honest & lawfull wytnesses called  
 specyally therfore. ii. & at p leest / for & it be other wyle  
 p is to say / yf p man & woman or they p pccours do ma-  
 ke matrimony secretly by them selfe without any recog-  
 ne or but with one wytnesse p is called matrimony cla-  
 destinat g whiche for many causes is forboden h by

q. ii. c. p. 1.  
 do. 4.  
 a. apol. 1.  
 ad cor. 1.  
 b. i. d. i. c.  
 p. p. t. for. 1.  
 car. 1. b. 1.  
 beat. b. 1.  
 d. i. c. b. 1.  
 r. 1. / & et. 1.  
 b. i. m. 1.  
 est. n. 1.  
 b. 1.  
 b. r. v. i. q.  
 ii. c. beata  
 maria.  
 c. d. i. c. 1.  
 beata  
 d. Thob. 1.  
 b. i. d. q. i.  
 ta. 2. l. u. 1.  
 l. u. 1. p. 1.  
 d. e. u. a. m. 1.  
 te. ex. c. 1.  
 b. i. c. 1.  
 b. i. d. i. c. 1.  
 cent. 1. p. 1.  
 hos. d. e. 1.  
 nes. h. a. b. 1.  
 pot. est. a. 1.  
 ec. r. r. i. t. 1.  
 q. ii. c. 1.  
 let. e. b. i. c.  
 unico. d. 1.  
 sp. 1. & m. 1.  
 t. i. p. u. 1.  
 f. b. i. d. i. c. 1.  
 to. c. b. i. c. 1.

ff. et ibi  
glo.  
g. c. ii. ex.  
de claud  
despon.  
hc. huma.  
na declar  
de. in pul  
c. unico.  
de spon. q  
punit.  
i. de ro ca.  
humana.  
h. xi. de. c.  
multi.  
c. alii. r. r.  
q. v. abb.  
c. consulta  
r. d. ex. de  
spon. m.  
glo. i. ca. fi  
de clā. des  
pō. i. v. Ba  
rutis.  
u. c. i. de  
spō. in p  
utnciall.  
ob. i. glo.  
i. c. vico d  
spō. pul. i  
obo a se  
distātib  
abb. i. c.  
ū. i. h. b. i. r.  
x. de clā.  
ibi ppo.  
col. et  
lo. inc. f

the lawe. And they whiche done make suche matryma  
ny are i accused in y dede doynge / not withstanding  
that matrymony is valeable and holdeth afoze god in to  
so woche that is the one of the same forsake the other / and  
take other. they lyue in a dampnable aduoutry / And  
this matrymony ought to be made in cleane lyfe / that is  
to saye both ought to be withoute synne. For it is a sa  
crament whiche may not be receyued in dedly synne. **Iz**  
¶ And whan matrymony is thus lawfully made / yet  
the man maye not possesse the woman as his wyfe / nor  
the woman the man as her husbonde / nor inhabyte / nor  
flesshely meddle togyther as man and wyfe / afoze suche  
tyme as that matrymony be approued and solempnyled  
by oure mother holy chyrche / and yf they do in dede  
they synne dedly. **m** And to that solempnyte are  
many thynges requyred by the lawe. Firste is that the  
banes must be asked. **iii.** sondayes n oꝝ other festyual  
dayes suche as be commaunded to be kepte holy by oure  
mother holy chyrche / and at suche tyme as the people  
ben accustomed to be moost in the chyrche / and whether  
these. **iii.** dayes be one dystaunte frome another / as by  
one daye oꝝ moobyt wyte euey one of them / oꝝ at eue  
ry one of them do imedyately folowe other / as in chryst  
masse weke / Ester weke oꝝ suche other tyme / the banes  
may be lawfully o asked so that they ben but ones as  
ked of one daye. And yf bothe the parties do dwell in one  
paryshe and also suche as ben moost nyghe of both the p  
ryne / than it is suffycient that the banes ben asked  
in that paryshe alone / but and yf in that paryshe doo  
not dwell theyꝝ fathers oꝝ mothers oꝝ some other nyghe  
of theyꝝ blode / then the lawe p wyll that the banes  
shall be asked in the places where they were bothe boꝝ  
ne oꝝ where the mooste nyghest of theyꝝ kynne done  
dwell. And yf the man dwell in one paryshe and the wo  
man in another / then the banes muste also be asked in  
bothe theyꝝ parishes. And yf one of the parsones whi  
che shulde be marryed be a straunger / they oughte to  
bynge wytynge frome the ordynary q oꝝ curate whe



diamente knowen there. And in the banes asyngne oꝝ de-  
claryngne / the curate oughte for to ymate and asyngne  
a certayne daye & within whiche all suche as can oꝝ  
wyl shewe any impedymente may come and proue and  
lege the same / ouer to the ordynarpe oꝝ to the curate that  
sholde mary them. And in case the curate asyngne noo  
daye then all suche as can oꝝ wyl shewe any impedym-  
ente oughte to come as shortly as they can & for to  
shewe the same. And euery man and woman whiche  
dothe knowe any impedymente oꝝ haue any lykely con-  
fecture of any impedymente are bounde & for to come  
and at the leest denounce and shewe the same to the cu-  
rate. And yf any man be whiche dothe shewe any cause  
of impedymente malyciously whiche they knowe well  
that is not trowth / to the entent to lette true matrimo-  
ny. Suche ought to be punished v by the dyscrecyon  
of the ordynarpe. The curate also him selfe is bounden  
for to make diligent serche & and inquisycyon for to  
knowe yf any impedymnt be oꝝ any lykelyhode of impe-  
dymnte to let the matrimony. And in case that there  
do appere any accuser oꝝ any that dothe shewe any cause  
of lausfull impedymente / oꝝ yf the curate haue any ly-  
kelyhode oꝝ conjecture of any impedymnte than the cu-  
rate oughte for to commaunde the parties that they shall  
not marry y afore suche tyme as p cause oꝝ causes be  
tryed by the ordynarpe and iugged what shall be done  
in that behalfe / & the curates duty is to certefy 3 to the  
ordynarpe therof. And the custome is whiche is to be ob-  
serued & in these matters / that the curate shall mo-  
nyse the parties that sholde be married and also suche  
as obiecte agaynste the marriage for to appere before  
the ordynarpe at a certayne day therfore to haue the  
cause of impedymnte examyned. And in case the cura-  
te haue the accuser oꝝ the denoucyer suspecte / that he do  
the that of malice. In case he haue no probable contec-  
toure other wyse of some impedymnte / he maye then  
requyre of the accuser an othe oꝝ surete that he shall

uic. f. d. fo  
lenem. 42  
q abb. in  
dicto c. cu  
libitio. a.  
glo. i. c. bi  
co. de dis-  
po. impu.  
d. b. gen.  
te i. pulc.  
c. cu libi-  
tio ex. de  
clam. si  
bi spo. in  
bi col.  
b

t ctua erd  
cog. spl/c.  
cu itua de  
spo. glo. f.  
c. cu libitio  
o d. volu-  
erit ex. de  
clam. de f.  
v dicto c.  
cu i libitio  
i fi. a tbi  
po.

c dicto c.  
cu libitio  
p dicto c.  
cu libitio  
3 pposit  
i dict. c. c.  
libi. bi c.

a. lxxi. l.  
er de spō.  
a hosti in  
dicto c. cū  
libitio. Mo  
cōpetent  
b. pposit⁹  
dicto ca.  
cū ihibit.  
in fi.  
c. bt in c.  
nō oportet  
pccat. q.  
litt. ca. ca-  
pellanus.  
cr. de feri  
a. ibi abb.  
a. alu. glo  
f. c. l. x. nu  
beria solē  
ntis de de  
cimis a. i.  
c. i. de cla-  
mō. in x  
solēpnisa-  
tionem.  
a. abb. in  
dicto ca.  
pellanus  
er. de feri  
is in fi. a. i.  
bi hosti. a  
hoc tuti⁹  
e. tencrō  
uis. glof.  
it cōtra i  
dict⁹ capi-  
ulis. i. de

within a certayne tyme assigned by the curate psecute his occasiōni / & if he refuse so to do / than it is to be presupposed that he dyde it of malice / & therefore in that case the curate maye pcede to psolempnification.

**¶** More ouer it is to vnderstande that he sayde solēpnification of matrimony which is required to be made in the face of the chyrche may not be made euery tyme c. of the yere / for it is forbode by the lawe to be made ony tyme frome the fyrste sonday of aduente to the octaues of the epyphanye inclusyue / & frome the fyrste day of the rogacyon dayes vnto tynpte sonday inclusyue. **¶** But in these tymes afore rehersed maye be made e spousages that is to saye handfastynge or trowth plyinge and also in al other tymes of the yere. It is also to be vnderstande that matrimony must be solēpnified in the same parvythe chyrche where as the pyres whiche shold be maryed doth dwell & in none o other places without they haue specyall lycence of p ordynarke to be maryed other places / whiche lycence ought to be proued a laf. expensly other by wyrtynge or wytnelle lafull / or els the preeft by whome they desyre to be maryed oughte not to marry them & when the man dwelleth in one parvythe and the woman in an other then the custome is that they shalbe maryed in the chyrche where the woman dwelleth. And in that case the curate of p chyrche ought not to marry them afore that he be certefied in wyrtynge by the curate of p manes parvythe that the banes haue ben there lafully alyed and p none impedymente do appere / & that also he haue lycence. of p same curate. for his parte to marry them.

**¶** And this solēpnificacyon oughte to be made in the face of the chyrche in the clere daye after the loune be ryfen and with honoure and reuerence. And in case there be ony maryage made the ordre aboue rehersed not obserued and kepte that is to saye / p contracte of matrimony be made with out. ii. wytnelles or solēpniate the banes not lafully alyed / or and they



ben married in other places than in the church  
chyrche without licence of the p<sup>r</sup> ordynare & curate or  
of the one of them / as well the parties whiche ben so con-  
tracte or married as the p<sup>r</sup>est whiche dothe marry them  
& all suche as ben p<sup>r</sup>sent at suche marriage house knowe  
lege of the p<sup>r</sup>emysles ben accursed / I & ouer p<sup>r</sup> the p<sup>r</sup>es-  
tes whether the p<sup>r</sup> ben secular or regular ben suspended  
from the execucyon of the p<sup>r</sup> ordres in & p<sup>r</sup>ofyte of the p<sup>r</sup>  
benefyce / n & yet ouer p<sup>r</sup> the p<sup>r</sup> ordynare maye other  
wyle punyssh the them after his owne op<sup>r</sup>eccyō & wyl-  
me / & the chyldren whiche ben gotten of the parsones so  
married ben bastardes o yf so be that there be founden  
on ympeymēt afterwarde: wherby the father and mo-  
der be or maye be deuorced lawfully though the nother the  
sayde father nor mother hadde knowelege of suche im-  
peymēt afore. notwithstanding p<sup>r</sup> in that case yf the  
matrymony had ben duely solempnplate after the four-  
me aboue reherced the chyldren had ben legitymate p<sup>r</sup>  
bothe to take holy ordres & also to take succellon in the  
faders goodes. all though the father and mother where  
therfoze afterwarde lawfully deforced.

¶ And though the all the solempnyte aboue reherced be ob-  
serued & kept. yet yf p<sup>r</sup> it. p<sup>r</sup>ies married do knowe on y spe-  
diment lawfull bit wyte them selfe. or & they haue only  
lyghlysumption of spediēt & p<sup>r</sup> not withstanding done  
marry they ben accursed q & if the one knowe impeymēt  
and not the other than that parson whiche dothe knowe  
is accursed. & not the other whiche dothe & not knowe  
and p<sup>r</sup> p<sup>r</sup>est whiche in p<sup>r</sup> case dothe marry the knowynge  
suche impeymēte is also accursed s and ought to be  
suspended from execucyō of his ordres and p<sup>r</sup>ofyte of his  
benefyce by the space of. iii. yeres. i

¶ When p<sup>r</sup> matrymony is this lawfully made & solemp-  
nyte after the maner & fourme ordynate by our moder  
holy chyrche as is reherced and wyten in the booke cal-  
led the manuell / then the one hath the full possessyon of the  
other and eyther ought to be obedyent v to other in the  
secret duety of matrymony. neuer lesse it is coceyled but

an. de. i.  
nisi glie-  
tudo alit  
se heat. 43  
e bt i de.  
toc. capel.  
lan.  
fc. i. i. de.  
clā. deff.  
des spō. i.  
puist.  
g glo. in  
dicto c. i.  
v. specia  
li licētia.  
h glo. b.  
bi sup p<sup>r</sup>  
imo.  
i glo. c. ii.  
d. suos d.  
clā deff. d.  
puinc.  
li text. &  
glo. i. c. b.  
nico de  
spō. p<sup>r</sup>nt.  
l c. ii. de.  
clā deff. l.  
puinc.  
m c. cū. ii.  
bitto. sa-  
ne ex. de  
clā. deff.  
& c. i. eot  
i puinc.  
n p<sup>r</sup>po. i.  
dicto c. cū.  
libitro &

glo. i. dic.  
to c. i. i. d.  
offi.  
o. bt. i. dic.  
c. cū i. ibi.  
p. c. i. & c.  
ex tenore  
ex. q. filii  
sūt lītē.  
c. ii. de  
clādesti.  
i. puinc.  
2 glo. dic  
to. c. ii. d.  
sententē  
dicto c.  
ii. d. sacer  
dotes.

not commanded by p[re]sent law p[er] which wold shoulde p[re]sent. in  
dayes. 2 & nyghtes from fleshely medelynge togyther  
& gyue them selfe in p[re]space to prayer. And yf they wold  
not do so. iii. dayes or. ii. at p[re]sent / it is good that they ab-  
steyne one day & nyght in p[re]uenerence of the sacramente  
p[er] But as I sayd afore / p[re]sent is good counsel & no comande-  
ment / & therfore yf they do not so thei synne not. but & thei  
sodo thei shal haue gret merite with good fortune & gra-  
cious fruyte & the better p[re]p[ar]e in all theyr werkes. 3  
It is also to be knowen though the all matrimony be ma-  
de neuer so substancyally surely and solemly byt wone  
man and woman. yet in one case onely it may be dysso-  
lued so that the o[ne] of them maye be maryed to another per-  
sone the other yet beyng alyue. as and afore they wo-  
medle fleshely togyther the one of theym maye entre ony  
rellygion approued withoute lycence or consente of the  
other / and after that he or she be professed in the same re-  
lygion the other may mary / when and where them pleas-  
se / not withstandinge the fyrst contract. But after they  
haue medled fleshely togyther they maye neuer departe  
b[ut] as long as they lyue to be maryed agayne to other  
though all theyr bothe wolde consent thereto. But the hus-  
bonde may by consent of his wyfe / and p[er] wyfe by consēt  
of her husbonde entre in to ony approued rellygion. c. so  
p[er] he entre in to one and she in to another. and be p[re]fessed  
in p[re]sent same / and so lyue chaste all theyr lyues. or elles p[er] one  
of them maye entre rellygion by consent of p[er] other / so p[er]  
the other whiche doth not entre do p[ro]mises to lyue chaste  
and in p[re]sent case is requyred auctorite and consent of theyr  
ordynarpe.

Whoe ouer it is to be forbode p[er] seconde weddyng / shall  
be blessed / d[icitur] whether it be the seconde weddyng of  
bothe or all onely of the one. And that is to be underston-  
de of the sacramentalle blessinge whiche is afore the gy-  
uyng of the pat[er]. All other thre blessinges maye be gy-  
uen in euery maryage. & yf p[er] prest do i dede gyue p[er] sayd  
blessyng sacramentalle in ony seconde maryage. he is  
suspended & from the execucion of his ordres and p[ro]-



the of his own p[er]son and the other p[er]son and o[ther] p[er]son  
therof pretendeth all onely to the pope.

**The impedymentes of matrimony**

**O**f the thyrde parte it is to be knowen þat there be three  
impedymentes / whiche dothe not alonely let matrimo-  
ny to be made. But also they make / that if it be made in  
dede it is of no strength or effecte. The first impedymēt  
is erroure of þe person. f. as if a man desyre and consent to  
make matrimony with one woman / & by erroure dothe  
make it with another by leuyng þat it is þe same woman  
whiche he entendeth to marry / as maye be when a man  
consenteth & desyareth to marry a woman whiche he knoweth  
not by sight / by reason of such good reporte as he he-  
reth of her and another woman is broughte in steede of  
her with whome he dothe make matrimony / trustyng  
þat she is the same whiche he desyareth to marry / where she  
is not in dede. In this case that is no matrimony in so  
muche as that when the trouth cometh to his knowlege  
he may leue her and take another. But and after that he  
knoweth he do consent to kepe her still as his wyfe and  
þat he do the we other by expresse wordes or dedes as after  
warde he do lye with her or kepe her as his wyfe. Than  
the matrimony is good by reason of that newe consente  
and all this is to be also understood of the womans  
partye that if she erre in þe p[er]son of þe man as is aboue re-  
hered the matrimony dothe not holde. But erroure in  
the fortune or condycyon of the persone dothe not let ma-  
trimony / as and þe man trust that the woman whiche he  
doth marry be ryche where she is but poore / or that she is  
hole where she is leke / or that she is maye where she is  
a wyfe we or such other such erroure not withstandinge  
that matrimony is good yf and the same is to be un-  
derstanded of the womans partye.

**The seconde impedymente is erroure in condycyon of**  
**the persone as** and a free man do marry a bonde woman  
trustyng that she is free / or a free woman a bonde man  
trustyng that he is free / that marriage is of none effec-  
te. In so moche that the parson whiche dothe erre / maye

de clant.  
des. lane.  
v aposto  
l. ad cor.  
vii.  
x. thobie  
vt dicitur  
in igressu  
fuerit ad  
virgines  
tuas tuel  
dies conti  
nens. ac.  
p. xxi. d.  
r. spolus.  
3. vt patet  
thobie vt  
a. c. becu  
c. er publi  
uert. de  
querit. co  
iug.  
h. lu. xli  
d. ois d.  
dim. i. l. er  
vt. x. u.  
ali. a. me /  
cha. ac.  
c. vt in d.  
dudū ex  
de. quert.  
2. luga. e.  
abb. in c.  
l. eo. ii.  
d. c. l. ex  
d. l. e. d. i.  
nuptis.

e. c. c. c. c.  
i. vbi su-  
p. a.  
i. c. e. u. lo-  
c. u. c. t. u. a.  
c. r. t. d. l. p. o.  
l. l. i. p. e. r. r. o.  
e. e. f. d. e.  
m. y. o. m.  
An. c. r. r. r.  
q. i. q. u. o. d.  
a. u. t. e. m.  
g. r. r. r. q.  
i. c. i.  
h. r. r. r. q.  
u. c. l. i. q. s.  
i. n. e. n. u. u. s.  
i. n. n. o. 3.  
i. n. c. p. p. o.  
s. u. i. t. e. x. t. r. a.  
c. o. n. i. u. g. i. o.  
s. e. r. u. o. r. e. t.  
i. b. i. h. o. l. i. t.  
h. c. i. e. r. t.  
d. e. g. i. u. g. i.  
s. e. r. u. o. r. u.  
l. c. v. a. i. c. o. f.  
d. v. o. t. o. l. l.  
v. i.  
m. c. n. o. n.  
d. e. x. t. r. a. d.  
g. l. a. n. g. u. i.  
e. t. a. f. f. i.  
i. b. i. d. i.  
c. o. c. n. o. n.  
i. s. a. c. b. i. r.  
x. i. d. e. c. o.  
a. n. & a. f. f. i.

to make a bond of promise / & take an other. But and  
after p the one dothe partly know p condition & state  
of the other / & they bothe be content to cōtinue it yll in  
matrimony than the matrimony is good / yf p they lye on  
the same odel in wordes or dedes / as & after thei know  
lege that one doth fleshly know p other or they do abide  
to gyder as man and wyfe. The pinesles are to be vnder  
stonde when suche errour inducith to the worse condi-  
cion as in the case aboue reherced but & it induce to other  
a better or a lyke condycyon then suche errours dothe  
not let i matrimony / as and a bonde man dothe mary  
a free woman truitng that she is bonde / or a bonde wo-  
man truitng that she be free in this case this errours  
dothe not let matrimony / and it is to be knowe p bonde  
men and bonde women may make matrimony / though  
all thei lordes do not consent thereto k But thei lordes  
shall not therby lese any of his ryght in them

**¶** The thyrde impedimēt is solēpne bowe or promes of  
chautce. whych is when man and woman hath pteilled  
only approued relyggyone. other openly or secretly ex-  
pressly or by signes or tokens / than after suche profes-  
sion made they may make no matrimony i And yf  
they do make in dede it is of none effecte.

**¶** The. iiii. impediment is cognacione that is to say co-  
lenty. whych is two maner of weys / p one is carnall /  
and y other spūal Carnal colenty is bet wyte all suche  
as is comyn of one blode. whych may not be maryed /  
to gyder / if they be of one blode in or wyth in the. iiii. de-  
gre m. and if they mary in dede that mariage doth not  
holde. But and those whiche wolde be maryed to gyder  
be both in the. v. or any forther degre or that one of them  
alone in the. v. they maye be maryed to gyder lawfully  
n though all the other of them be in the. iiii. thirde or se-  
conde degre of the other side. In the line colateral as  
in the examples and figures herafter folowyn.

**¶** In the fyrst degre are brothers and sisters as thus  
Jeter and Marion hath. ii. childerne a sone callyd thomas  
and a daughter callyd katheryn whiche Thomas



blode and may nott be married togider. Thomas hath a  
 daughter named Jane / Katherine hath a sone called <sup>2</sup>  
 Robert whiche ben in þe secunde degree a may not be ma-  
 ried togider / Jane hath a sone called willm / Roberte <sup>3</sup>  
 hath a daughter called Margarete whiche ben in the  
 thyrde degree / and may not be married togider. willm  
 hath a daughter called ales / Margarete hath a sone  
 named Roger whiche ben in the. iiii. degree a maye not <sup>4</sup>  
 be married togider. Ales hath a sone named Rycharde  
 Roger hath a daughter named Agnes whiche ben in the <sup>5</sup>  
 v. degree and may be married lawfully togider. Also the  
 same Rycharde may marry þe about wynten Roger syster  
 of the about wynten margarete or the about Roberte sy-  
 ster / also þe syster of þe sayd Rycharde may be married to þe  
 sayd Roger or to the brother of margarete or to þe about  
 wynten Roberte / Also þe wyfe of þe other syde / the sayd  
 Agnes may be married to þe brother of Alice or to willm  
 or to the brother of Jane / also may her brother also marry  
 Ales or willm syster or Jane bycause they ben in the ly-  
 ne colaterall as dothe appere in the fygure here after fo-  
 lowynge. But in the lyne directly ascendynge & dyscen-  
 dyng maye none o be married though they be neuer  
 so many degrees a sonder as the sayd Thomas wold  
 marry the daughter of John / or Katherine þe sone of Fla-  
 bel named in þe fygure hereafter / it may not be / not with-  
 stondynge þe they ben distant in the. viii. degree / & þe is  
 bycause they ben in the lyne directly ascendynge and de-  
 scendynge in the whiche lyne may neuer be marriage /  
 all though they ben neuer so ferre a sonder. In to lo mo-  
 che that and Adam were alque he myght haue no wyfe  
 in this worlde / for all men and women in the worlde be  
 lyually and directly descendynge from hym.

collation  
 l. 110

o by pto  
 an. in ac  
 boze con-  
 sang. l. 1  
 bi.

Here after foloweth the fygure of the de-  
 grees in consanguynge.

# The lyne colaterall.

Peter & Mary  
 father & moder

Tomas thes sone . Katherine thes donghter.

I  
 Jane his daughter & Robert thes sone

II  
 William thes sone

II  
 Margaret thes  
 daughter.

III  
 Ales thes donghter

III  
 Roger thes sone

IIII  
 Richard thes sone

IIII  
 Agnes thes donghter

V  
 Cecily thes don  
 ghter

V  
 Raufe thes sone

VI  
 John thes sone

VI  
 Isabel thes donghter.

VII  
 Edward thes sone

VII  
 Margaret thes donghter.

After p. lll. degree is none the dimet.

The figure of p degrees in planguinte.



the fyfth impe dyment whiche is called affynpte which  
 also dothe let matrimony to be made and dothe make it  
 to be of none effecte this affynpte dothe come and growe  
 of þ flesshely medlynge togpyder of man & woman: whe  
 ther it be in lauful matrimony or out of matrimony  
 for after þ man & woman hath cyther knowe other flesshly  
 all those whiche ben colpus in blode to þ woman be ther  
 by toynd in affynpte to the man whiche dyoe flesshely  
 knowe her and in what degree they be to her in conia  
 gynyte in the same degree they ben to hym in affynpte  
 And even lyke wyse it is of þ womans pre: for all suche  
 as ben colpus to þ man in blode / ben also toynd to that  
 woman in affinite in to so moche that and she were his  
 wyfe & dye or not his wyfe and dye or lyue / he may mary  
 none of her blode whiche ben to her in or within þ. iiii.  
 degree / and lyke wyse it is of the other lyde / the woman  
 may not be maryed to any of the mannes blode i or with  
 in the. iiii. degree. And yf they mary in dede in any suche  
 degree the maryage doth not holde / and it is to be under  
 stande that in all suche degrees as þ whiche ben of one  
 blode: maye mary or not mary as is by example afoze  
 she weth in the same degrees maye mary or not mary /  
 suche as ben in affynpte / and it is to be understood þ  
 in one persone may be bothe the impedymentes of conia  
 gynyte & affynpte as whan a man hath flesshely know  
 ledge of a woman of his kynne & blode / than all that ben  
 of bothe there kynne in blode ben to other of them in affi  
 nyte q after the rule above reherfed. And this im  
 pedymente of affynpte is all onely byt wyte the man  
 all suche ben of the womans blode / and woman and  
 all suche as ben of the mannes blode // and so there is  
 no impedymente of affynpte byt wene these whiche ben  
 of the mannes blode: And those whiche be of the wa  
 mans blode. In to so moche that and the father do ma  
 ry the mother his sone maye mary her daughter / syster  
 or any of her blode.

¶ It is also to be understood that this impedymente

p de isto.  
 impedimē  
 to blode.  
 late. is  
 an. in ac  
 boze affe  
 nitac. li.  
 vi. c. offi  
 cationē  
 et de co  
 q cognat  
 conlat. g.  
 bro. lue.  
 & c. penu  
 co. ii.

q be per  
 to. au.  
 ubi sup.

*kynde of  
affinity*

*¶ ppo. l c  
bit q. 2.  
de co. san. 2.  
¶ affi. 11.  
col. & de  
sib. sup.  
dictis bi.  
o. an. i re  
gula ar.  
rortis affi  
n bi.*

in the. 11. 111. or other farther. The fyrste kynde is as is  
aboue reherced byt wene þ man / and these whiche be of  
the womans blode / the woman and those of the males  
blode. The seconde kynde is when that a person is loy-  
ned by flesshely knowlege to one þ is in affynpte in the  
fyrst kynde as in this example / there is a brother named  
Thomas & his syster named Katheryn / Katheryn hath  
a husbonde named Johñ / this Johñ is to Thomas in  
the fyrst kynde of affynpte and in the fyrst degre bycause  
he hath flesshely knowen his syster whiche is with him  
in the fyrste degre of blode / this Katheryne dothe dye /  
Johñ her husbonde doth take another wyfe named mar-  
gery / this marpage is to Thomas in affynpte in þ fyrst  
degre and the seconde kynde / for the loynyng of one per-  
son to another be ynge in affynpte doth chaunge þ kynde  
of affynpte but not the degre. And therfore yf the sayde  
Johñ dye. The sayde Thomas maye laufully mary the  
sayd Margery / bycause she is to hym in the seconde  
kynde of affynpte / not withstandyng she be in the fyrst  
degre. And by the same rule / the husbonde of the syster  
and the wyfe of the brother after the deche of the brother  
and syster may be laufully married togyder.

**¶** Here after foloweth the fygure of  
the degrees in affynpte.



The lewde bynd of affinite. where is no impediment.  
The first bynd of affinite.  
The first bynd of affinite.

Peter & fader  
Barthol & moder

his wyfe  
or leman.  
her hus-  
bonde or  
lemman  
his wyl.  
or leman.  
her hus-  
bonde or  
lemman  
his wyfe  
or leman.  
her hus-  
bonde or  
lemman  
his wyfe  
or leman.

Comas theys sone Katherine theys donghter.	
I	
Jane his donghter robert her sone	
ii	ii
willm her sone	Margarete his donghter.
iii	iii
Alec his donghter	roger her sone
iiii	iiii
Mycharol her sone	Agnes his donghter
v	v
Marcy his donghter	raufe her sone
vi	vi
Ahon her sone	Mabel his donghter.
vii	vii

her hus-  
bonde or  
lemman  
his wyfe  
or leman  
her hus-  
bonde or  
lemman  
his wyfe  
or leman  
her hus-  
bonde or  
lemman  
his wyfe  
or leman  
her hus-  
bonde or  
lemman

§ de lito  
ipeditme  
to ei<sup>9</sup> re  
gulis bl  
de so. an.  
i dicta re  
gla arbo.  
affi. *Spoyne*

**¶** The first of the impediments of consanguinity  
doth consist in the. vi. impediment which is called  
the impediment of the spousal. & of publyke or comen ho-  
neste which dothe also bothe let and breke matrimony.  
This impediment is y when a man & a woman are band  
faste togyder whether it be by formable wordes of ma-  
trimony or promise of matrimony which is called  
spousage or and one have fleshely knowlege of the other  
the one of them dyeth / the other which lyueth may not  
be maryed to one of the blode of hym or her which is de-  
be ynge within or in the. iiii. degree of consanguinity  
not withstandinge that there is none affinitye for that  
dothe come alone of fleshely knowlege. and the kyn-  
des and degrees here after may be knowen by the figu-  
re of affinitye afore declared countynge all way in the  
figure in the place of his wyfe or leman his spouse. and  
in the place of her husbonde or leman her spouse / and this  
impediment maye be also concurrent with the impedy-  
ment of affinitye & and y is alway when the affinitye  
doth growe of fleshely knowlege in lawfull matrimo-  
ny.

*Dispensatio*  
**¶** In that case is double impediment by wythe  
the woman and the womans blode. In so moche / that  
the one of them dyel and after that a dispensacyon is pur-  
chased that the other may be maryed to one of the blode  
of hym or her which is dedde notwithstandinge the im-  
pedyment of affinitye alone and no worde spoken of the  
other impedimente they may not by that dispensacyon  
mary and therfore let suche as laboure for a dispensa-  
cyon in affinitye caused by fleshly knowlege in marrya-  
ge make also mencyon of the impedimente of publyke  
lustye and also the dispensacyon wyll not letue. This  
impediment may be also concurrent with bothe the im-  
pedimentes of consanguinitye & affinitye / as when by  
dispensacyon one maryeth his kynswoman.

**¶** The. ii. impediment of matrimony is cognition spual  
which doth come or tye in the mynystracion of the sa-  
crament of baptysm & cōfirmacyō / & in this same ipedyment  
are. iiii. degrees y first is fatherhood y. ii. gossyp & the. iiii.  
is brotherhood y. iiii. degree is howeuer y ministers of y



thingyſte the ſacrament is ſader ſpyrituall. In the  
 chylde whiche is cryſtened & dothe repreſent the perſon  
 of almyghty god our fader in heuen / and ſo is alſo that  
 perſone. In an other ſon ſpyrituall or temporall whi-  
 che dothe mynyſtre that ſacramente in the pte of pa-  
 tell or leoparde of deth. And y alſo thoſe whiche both  
 holde y chylde in y mynyſtracion of y ſacramēt whiche  
 ben called godfaders and godmoders and they ben in y  
 place of the moder / and dothe repreſente our moder of  
 holy chyrche. And the chylde cryſtened / is ſone or dou-  
 ghter ſpyrituall to y pſone whiche dothe mynyſtre to he  
 ther it be preeſt or other. And alſo to hym or them which  
 dothe helpe the mynyſtracion. Whiche ben called godfa-  
 ders and godmoders / and ſo bytwene thoſe pſons & the  
 chylde cryſtened maye be no marrymynge. Wherouer  
 yf he whiche mynyſtered had a wyfe or y woman whiche  
 dothe mynyſtre haue a huſbonde fleſhly knownen before  
 the tyme of mynyſtracyō as may be i ſuche as done cryſ-  
 ten in the leoparde of deth as is afore wyrtē. than that  
 wyfe or huſbonde is alſo fader ſpyrituall and maye not  
 be marryed to that chylde. So lyke wyfe yf the man  
 whiche dothe holde the chylde at y fonte whiche is cal-  
 led godfader haue at that tyme a wyfe. of hym fleſhly  
 knownen afore. or the woman that dothe holde whiche  
 is called godmoder haue an huſbonde of her fleſhly kno-  
 wen afore that mannes wyfe is h godmoder and that  
 womans huſbonde godfader to the chylde. all thowge  
 they were not preſente at the tyme of the cryſtenynge of  
 that chylde. And the impedymēte of marrymynge is as  
 moche byt wyrtē them and y chylde as is bytwene her  
 huſbonde and his wyfe whiche dyde holde the chylde  
 at cryſtendome. ¶ The ſeconde degre is gollepye  
 whiche is byt wene the naturall fader and moder / & the  
 fader & moder ſpyrituall. As the preeſt or other. whiche  
 doth cryſtened y chylde. And yf y man which dothe cryſ-  
 ten the chylde in leoparde of deth haue a wyfe. of hym  
 fleſhly knownen afore / or the woman whiche cryſtened

de cogit.  
 q. 1. r. q.  
 d. 1. d. 1. s.  
 quos a. c.  
 non debet  
 r. r. r. q.  
 l. 1. c. 1. d. 1.  
 b. 1. q. 1.  
 c. quod d.  
 d. 1. c. n. d. 1.  
 & t. b.  
 glo. de  
 cog. ſp. l. 1.  
 bi.  
 y dicto. c.  
 n. d. 1. i. p. n.  
 & dicto. c.  
 n. d. 1.

& c. mar-  
 t. de cog-  
 nit. ſp. l. 1.  
 c. n. d. 1. co-  
 ti. l. 1. b.  
 b. dicto. c.  
 martin.

c. bti dic  
to c. nedfi  
sc. si qs  
bn<sup>9</sup> xxx. q  
iii.

d. c. tua re  
de cogna-  
t. sp. l.  
e. abb. in-  
t. marti<sup>9</sup>  
ex decog.  
sp. l.

f. c. i. i. fi.  
de cogna-  
t. sp. l. ii. vt.

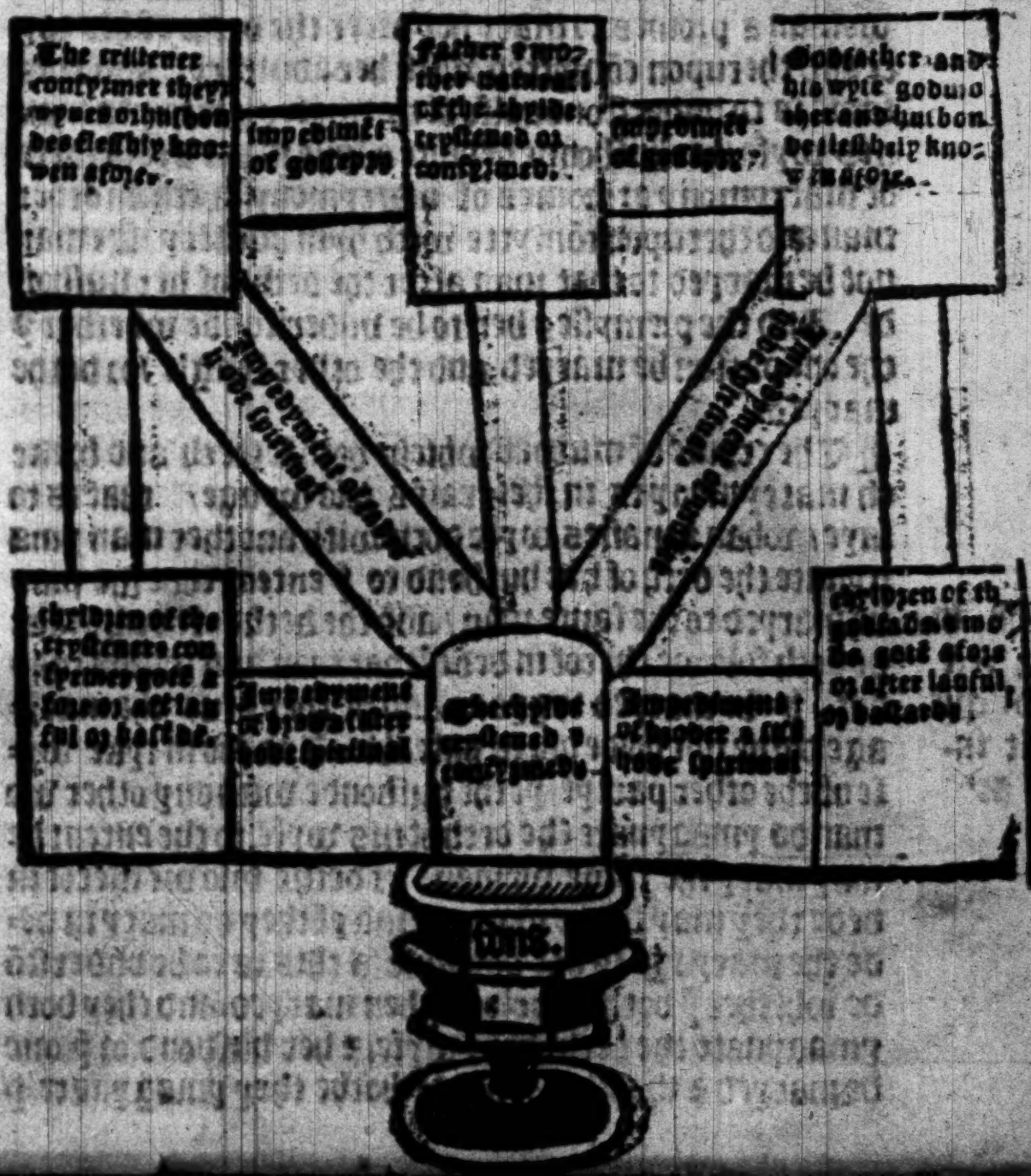
re / than that wyfe / or husbonde is also gessen e to the  
fader and moder naturall / so are also all those both me  
women whiche dothe holde the chylde in bapty sme whi  
che ben called godfaders and godmoders. and so ben al  
so these mannes wyues and those womans husbon des  
flesshely knownen by them afore the crystenyng of þ chyl  
de. And therefore yf the chylde's naturall moder dye / his  
fader naturall maye not marry ony of the woman whi  
che hyde holde his chylde in bapty sme / nor the wyfe of o  
ny of the men whiche hyde the same after the deche of þ  
same men. and lyke wyse it is of the other partye. as and  
the father naturall of the chylde doo dye. the moder na  
turall maye not be marryed to ony of the men whiche dy  
de helpe to holde his chylde in bapty sme nor to the hus  
bonde of ony of the women whiche dyde holde her chyl  
de in bapty sme after the deche of the sayd women.

¶ The chyde degree is brotherhode whiche is betwe  
ne the chylde the whiche is crystened and the chyldren  
of the crystener godfathers / and godmothers afore  
sayde And that is whether thole chyldren were bor  
ne afore d that crystenyng or after / and whether  
they ben lawfully gotten or noo. e And that chyl  
de maye not marry. or be marryed to ony of the sayde  
chyldren. And yf he be in dede / the marryage holdethe  
not. And it is to be understonde that byt wyrt the god  
fathers and godmothers is none impedymment / but that  
they maye marry tog yder not withstondyng that they  
tog yder do helpe to crysten þ chylde. And the same ordy  
and impedymment whiche is spoken of before in this sa  
cramente of bapty sme the same in euery behalfe is to be  
observed and kepte in the sacrament of confyrmacyō. f  
¶ That is to saye suche impedymment of matrimony is by  
t wyrt the bysshop whiche dothe confyrm. and the chyl  
de confyrm. byt wyrt the chylde and þ parson whiche  
holdethe the chylde at þ confyrmacyō & the wyfe or hus  
bonde of the same pson flesshely knownen afore / byt wyrt  
the bysshope & the naturall fader and moder / byt wyrt þ



holder wyth of husbande & the father of the naturall sonne and  
 moder byt wyth the chyld / whiche is conformed and the chylde  
 de of the conformer and of the holderes of the chylde in confor-  
 macyon as well gotten afore as after and as well lawfull as ba-  
 startie as is reherced afore to be byt wyth the crystener / the hol-  
 ders in crystenynge / they: wyues and husbandes and the na-  
 turall fader and moder of the chylde / the sayd crystener & hol-  
 ders & the chylde / p. chylde of p. crystener & holders of p. chylde  
 crystened as both appere in p. figure here folowynge.

## The figure of cognacyon spiritual



*A dultary*

*Contract  
between  
wife*

gab. c. f.  
ex. de eo.  
q duxit in  
br. &c.

The crime of adultery which both let & breke matrimony is in th. certeyn cymes. The one is the cyme of adultery in certeyn cases. the other is the cyme of murder in certeyn cases.

The crime of adultery whiche both let & breke matrimony is when a marryed man: his wyfe lyvynge dothe make a contracte of matrimony with an other woman that woman & nowynge his wyfe to be a lyue / and then upon comytted adultery with the same woman / after that that mannes wyfe is deed he maye not g. marry that woman / and yf he do the maryage is not valeable the same to be. vnderstonde yf he doo but make to that woman a promes to marry her after the dethe of his wyfe and therupon comytted with her adultery. and this same is to vnderstonde also of the wyfes parte / yf a mannes wyfe / her husbonde beynge a lyue make a contracte of matrimony or promes of matrimony with an other man and therupon comytte with hym adultery. she may not be marryed to that man after the dethe of her husbonde. And the pæmysles ben to be vnderstonde whether y the one parson be marryed and the other synge / or bothe marryed.

*murder*

q. abb. in  
dicto. c. f.  
de eo. qui  
duxit in.  
bro. &c.

The crime of murder whiche both letteth and breke th matrimony is in these cases folowynge / that is to saye / when a mannes wyfe doth with another man ymagynate the deth of her husbond to y entent that she may be marryed to the same man / and the dethe of her husbond be doth folowe therof in dede / that man and woman may not h. be marryed togyder and yf they ben / the maryage dothe not holde nor is valeable. And soom lyke wyse of the other parte yf the husbonde withony other woman do ymagynate the deth of his wyfe. to the entent he may marry the same woman / yf dethe folowe therof in dede they may not be marryed and yf they do marry in dede the maryage is not valeable / & this is to be vnderstonde whether y both y parsones ben marryed. and they both ymagynate the deth of his wyfe / & her husbond. or y one be marryed & the other synge & bothe they ymagynate y



bethe of the wyfe or husbonde as is above sayde / and  
 all though he the one of them alone do the dede / that is to  
 say / yf the wyfe alone withoute helpe or knowelege of  
 any man / or the husbonde alone withoute helpe or knowe  
 lege of any man or the husbonde alone withoute helpe or  
 knowelege of any woman doo immagynate the dethe /  
 she of her husbond or he of his wyfe to the entent that  
 she wolde marry and other certeyne man or he an other  
 certeyn woman / yf she comyt with that same man adul  
 tery to whom she entendeth to be marryed or y husbonde  
 with y woman whiche he entendeth to marie / and of y  
 ymagynacion dothe solo we dethe / of her husbonde or his  
 wyfe. the sayd parsones may not be marryed tog yder / &  
 yf they be in dede / the maryage is not valeable nor of  
 effecte.

**The. ix.** impedymente whiche bothe dothe let & breke  
 matrimony is dyuers ype of sekt / i as a chrysten mā  
 or woman may not be marryed to any infydele as Je we  
 turke or sarpzyn or suche other

**The. x.** impedimēt is byolens as whē a mā or womā is  
 cōpelled by force or fere to make matrimony such matre  
 mony is of none effecte for in matrimony is requred fre  
 consente k but and suche as hen compelled by force or  
 fere afterwarde when they be at they free lyberte do  
 cōsent to cōtinue in y matrimony / than y matrimony  
 is good and can not be dysolved.

**The. xi.** impedymēt is ordre whiche is when a man  
 hath taken holy ordres / as preekhode / deacon / or sub  
 deacon after that he maye not be marryed in l and yf he  
 dos marry in dede. the maryage is not valeable nor hol  
 dethy not.

**The. xii.** impedymēt is when man and woman are  
 bounden tog yder by contracte of matrimony / as a man  
 whiche hath made a laufull contracte with one woman  
 he maye not marrye her lyfe marry any other woman  
 yf he dothe maryage is of none effecte / & they lyue in a  
 dampnable adultery m And in lyke wyse it is of y wo  
 mans yte / y as longe as y man whiche she is laufull

C. llii.

i. xxviii  
 q. i. cause  
 cū sequē

l. c. cū lo  
 cū d spon.

l. c. knio  
 de bota  
 li. bi

m. c. lices  
 extra de  
 spō. duo.

ma. bon  
d'ois q' di  
mise. bro  
cé a dure.  
r. r. c. 13  
extra de  
spō. duo-  
rū. a ma-  
thet. r. r.  
quos de  
cōtūc. hō  
nō. 3c  
o d'iscri-  
be. secun-  
nupt  
p c. atte-  
stationes.  
ert de de-  
spō. mpu-  
q tue no-  
bis ert de  
spō ipu-  
sc. f. eo tē.  
l. bi.  
c. accēf-  
ert. de  
pēipō ip.  
c. de tē  
pl. i. ert d  
pēip. ipu-  
a respon.  
bt i glo-  
d. tē. el.  
in d' tu-  
picio a tē  
ipo d' de.  
pō. ipu.

not be masped to any other / and yf she be they lyue in  
adultery n. but in one case which is when the one hath  
professed any appoyned relygion afore & they meddle to-  
gyder flesshely as is largely declared afore in p. laste en-  
de of p. seconde parte / wherefore they erre gretey which  
doth holde p. oppynio. a p. yf the wyfe abyde her husbōd  
or the husbōd p. wyfe be ynge absent by the space of. vii.  
yeres. p. she or he may then laufully mary for the oppyn-  
on is playnly & expressly dampned in p. lawe o. See  
that neither of them maye marry agayne to suche tyme  
as the one is surely informed of the deth of the other &  
the x. is not tyme nor yeris lymped in that behalfe.

**T**he. xiii. impedymēt which dothe let matrimony  
is impotencye of the exercysyng of p. acte of matrimony.  
which is somtyme naturall & somtyme accydenall or  
casuall. Naturall impedymēt is in chyldren beyng  
withyn laufull age. & somtyme also in man & woman of  
pactye age / it is in chyldren withyn age but for certeyn  
tyme / as a man chyldre but yf he be fully. xiiii. yeris of  
age. and in a woman chyldre to she be fully. xii. yeris of  
age withyn which tyme they maye make n. no ma-  
trimony effectually / and yf they make in dede / it is noo  
pctye matr ymony q. but it stendeth in p. place of spou-  
sage or pmes of matrimony alone / which spousage and  
pomes they may make any tyme after p. they ben fully  
vii. yeris olde and not afore. c. and p. spousage they may  
not barpe from or they come to theyr full and laufull age  
s. But when they ben cōpū to theyr laufull age then  
they may barpe from p. spousage and mary where they  
lyst that spousage not withstandinge without alegyng  
or the wyng of any cause or auctorite. c. of any iuge /  
and yf the one of the come soner to laufull age thē p. other  
then he or she / which cometh fyrst to laufull age / maye  
barp and is not bounden. u. to cary or abynde p. company  
of th. oth. x. to laufull age. And yf spousage be made by  
formable wordes of matrimony byt wyte one then be yn-  
ge of laufull age / and one other then beyng not the.



in age / then the parson of laful age maye in no wyse barre frome that sponfage / but that parson whiche was at the tyme / of the contracte within age maye barre when he or she cometh to lafull age.

And it is also to be vnderstonde p when bothe the parties cometh to theyr lafull age / where they both were within age the tyme of theyr contracte / or p one of them where as p one was of ppte age / & the other within age yet that contracte dothe not bynde necessarily / but the one haue helthely knowlege / of the other / or elles by some othertokens or sygnes it dothe appere / at after p they be of laful age / they contynue in p fyrst purpose as and they dwell togyder in one house / or she calleth hym husbande and he her wyfe / or they ben conueclaunt togyder or ony other lyke tokens. p

**C**his impedymment of impotencye is sometyme bothe in man & woman of ppte & age / and that is sometyme naturally & sometyme accidentely or casuallly naturally is / when a man & woman hath suche naturall impedymente that they maye not meddle carnally togyder / as coldenelle of nature or suche other / accidentely or casuallly as when a man wanteth his naturall membrs by hypolene or chaunce / or is made onable for euer by wytechecraft or charmes.

**T**he xiii. impedymente whiche dothe let & breke matrimony is wodnesse or madnesse / as when a man or woman is perpetually or contynually wode or madde. they may make no matrimony & and pf they do it is of none effecte. But & he or she whiche is wode or madde be not alwaye contynue soo but hath sometyme theyr wytte and dyscrecyon than at suche tyme as they haue theyr wytte and good mynde / they may make contracte of matrimony lafully as they maye doo all other lafull actes. But and they haue not theyr mynde parfyghtely all thoughe at sometyme they ben quete and semethe to haue theyr mynde when they haue it not. yet they maye not make matrimony and pf they doo it holdethe not. c

about. is  
an. abb.  
cardi. & p.  
posit<sup>9</sup> i di.  
cto. c. b. si  
el. i. i glo.  
ff. h. iudi.  
cio /

r. bt id.  
ctoc. de fl.  
lis h. mu.  
lier.

y. c. vnico.  
de despo.  
ipu. li. bi.  
& ibi glo.  
et offi. c.

& bt pt. i.  
tit. b. fct.  
& mali ex  
trap tota  
titu.

& c. neq.  
xxiii. q.  
bii.

b c. flert  
de suc. ab.  
intest. c.  
iudicac  
q. ix. l. pen  
a ibi glo.  
c. de cuſ.  
fu. l. fur.  
of. c. qui  
teſt. fac.  
po.

c c. hi qui  
a c. neq.  
xxxii. q.  
vii.

d. xxx. q.  
vii. c. illi.  
qui ſant  
ex. de lit.  
te. nō con  
t. It. quo  
tā frequē  
ter.

*55.*  
*ymus h. ab. ym.*

e xxx. q.  
iii. c. nō.  
oportet a.  
c. nō l. ex.  
t a. de fe.  
rus c. ca.  
pellan. a.  
ibi abb. c.  
ex. l. i. ex.  
dematri  
g. rac. cō.  
ca inter  
dic. eccle

**I**t is to be vnderſtode that theſe afore reherſed impe  
dymentes doth let matrymony c to be made / ſo allo be  
keth it. pfit he made / when it dothe come afore p matry  
mony is made / but & it begynne or cometh after wordes  
that matrymony is made in dede / than it dothe not bre  
ke the matrymony made laſully afore. & ſo and a man  
after p he be marped / his wyfe bepng a yue leſe his ge  
nerat yue membris or be mad / or haue knowlege carna  
ly with ony woman of his wyues k yne or p wyfe of the  
huſbond / k yne within p degrees of marpage / or make  
hymſelfe a pzeſt / or relygious man without conſent of  
his wyfe / or ſhe her ſelfe a noone without conſent of her  
huſbonde or ony other aboue reherſed impedymēt p not  
withſtondynge. p matrymony made afore laſully hol  
deth. d & the syght of matrymony ought to be anſwe  
red & when it is requyred in tyme & place conuenient.

**O**ther impedymentes there be whiche dothe let ma  
trymony to be made / but and it be made in dede / they do  
not deſolue or breke it / and they ben theſe whiche dothe  
here after folowe.

**T**he fyrſt impedymēt is but for certeyn tymes as in  
ſuche ſeaſones of the yere as oure mother holy chyrche  
hathe ordeyned p matrymony ſhall not be ſolempnyſate  
as is from the fyrſte ſondaye in aduent to p octaues of p

**E**pyphany from the ſonday in ſeptuagetiſme to the octa  
ues of Eſter / from the begynnynge of the rogacyō days  
to trynyte ſonday in whiche tymes matrymony oughte  
not to be ſolempnyſate e as is largely ſhewed afore in  
the ſeconde parte of this boke. But & it be ſolempnyſate  
in dede / it holdeth and ought not to be broken or ſeperate  
but the parſons & doers therof are to be punyſhed after  
p pleaſure & dyſcrecyon of the p ordynary / but in the fore  
ſayd tymes may handfaſt ynges be made. though be it be  
by formable wordes of matrymony as is afore ſhewed.

**T**he ii. ipedyment i this behalf is interdycō or phyſi  
cyon of p chyrche as is whan. ii. pſons intēdeth to mary  
& ether the p ordynary or the p curat hauig the ſuſpecte  
by reaſon of ſome certeyn lyal phod or cōſectour of impe



by the lawe of goddys church. The first is by the lawe of goddys church  
 the we sound impedymēt to be byt wyth the do forbyde the  
 maryage. con. maudynge y they shall not mary vnto the  
 cause be examyned and knowen. Suche comādementē  
 dothe let f. matrymony for the tyme for they sholde not  
 mary in this case / or they haue lycence of the sayd ordy-  
 nary. But and they mary in dede / this commaundynge  
 not withstondynge y matrymony holdeth. In case that  
 there be no other lautull impedymēt to let it / but they do  
 offende greatly in brykynge of the commaundementē of  
 theyr iuge or curate / and therfore the ordynary ought for  
 to punyssh them greatly for the same.

l. bt ex. de  
 mat. con-  
 traecto 2  
 ter eccle  
 e p totū.

¶ The thyrdē impedymēt in this behalfe is promyse of ma-  
 trymony by wordes of tyme to come / as whan y mā say-  
 th. I shall take the to my wyfe. And the womā sayth. I  
 shall take y to my husbonde / or other lyke wordes. this  
 promyse dothe let g. matrymony to be made / with any  
 other / as that man ought not to make matrymony with  
 any other woman but that alone / nor the woman with  
 any other man. Neuerthelesse yf that man do after make  
 matrymony in dede with any other woman by formable  
 wordes of matrymony / he sayng I take the to my wyfe  
 and she I take y to my husbonde or other lyke wordes of  
 the tyme p̄sent. that matrymony doth holde. h. not with  
 stondynge the promyse made afore to the other persone.

gc. ii. & c.  
 ex literis  
 ex. ii. ex d  
 spon.

¶ The. iiii. impedymēt in this behalfe is symple bowe  
 or promyse of chastyte as and a man or a woman do make  
 bowe or promyse to lyue chaste all theyr lyue / or for to en-  
 tre any relygion / or for to take holy ordres suche as done  
 make any suche bowe a promyse ought neuer for to mary  
 but & they mary in dede after suche bowe & promyse ma-  
 de y maryage holdeth i. & is good. but he or she whiche  
 doth so mary ought to be punysshed k. more or lesse after  
 y maner of makynge of suche bowe / as y more openly y it  
 is made and knowen the more sore is to be punysshed.

bc sicut e  
 lit tis ex.  
 de spon.

¶ The. v. impedymēte in this behalfe is the cryme of  
 incest that is to say whan the husbonde dothe flesshely  
 knowe any woman of his wyues kynne within. or in.

i. c. vnto  
 de voto  
 vi. in fi.  
 l. bt i di  
 to c. vnto  
 co deuoto  
 li. vi.

l.c. l. ex. de  
co. q. cog  
consang.  
br. su. c.  
qui dormi  
rit xxxii q  
bii.  
in glo. in  
dictoc. l.  
ex. de co.  
q. cog. co  
br. su.  
in xxxiii. q  
ii. c. admo  
nere q. c. i.  
ter secto-  
res  
c. statu.  
in xxvii  
q. ii.  
p. c. de eo  
xxx. q. i.  
q. c. q. pres.  
vitiu ex de  
penite re-  
missi  
c. de hirs  
ac. antiq.  
xxxiii. ii

the fourth degree of consanguynite / or if the wyfe do  
meole flesshely with any of her husbondes blode within  
or in the. iiii. degree / yf that mannes wyfe dye he oughte  
by the lawe neuer to after her to take wyfe nor the wy-  
fe to doth ought neuer after yf berthe of her husbonde to  
take any other husbonde. But that not withitondynge yf  
they do mary in dede / the maryage both m holde and is  
of good effecte. But they whiche somaryeth. doth synne  
deedly & ought to be punysshed as brekers of y lawe.

**¶** The. vi. impediment in this behalfe is in hym whiche  
doth kyll his owne wyfe / or the wyfe her husbonde / such  
husbonde or wyfe ought neuer to mary agayne. But  
yf they mary in dede the maryage holdeyth but they synne  
deedly / and ought to be punysshed.

**¶** The. vii. impediment in this behalfe is when a man  
dothe rauyshe another mannes spoule a penyit her wyll  
vpolentely / such maner of men ought neuer to o ma-  
ry / nother that woman or any other. But and such one  
do mary in dede / the maryage holdeyth / but he synneth  
deedly and ought to be punysshed therfore.

**¶** The. viii. impedimente in this behalfe when a man  
doth crysten his owne chylde to the entente that he wol-  
de defraude his wyfe the ryght of matrimony in that  
case after the dethe of that wyfe / he ought neuer to ma-  
ry agayne p but and he do mary in dede the maryage do  
dothe holde / but he synneth deedly and ought to be pu-  
nysshed.

**¶** The. ix. impediment is in hym whiche doth kyll any  
preeft / such yf he be not maryed or and he be maryed af-  
ter that his wyfe is dede oughte neuer to mary q after  
but and he mary in dede / the maryage both holde / but he  
synneth deedly and ought to be punysshed therfore.

**¶** The. x. impedimente in this behalfe is in hym or her  
whiche doth solempne penaunce. whiche ought neuer to  
mary c but and they mary in dede / the maryage hol-  
and they are to be punysshed.

**¶** The. xi. impediment is when a man dothe make ma-  
trimony with any woman / whiche hath professed any



approued religyous is a nonne / yet he that doth to be  
a nonne professede the tyme of the marriage / he oughte  
neuer to mary s after. But and he do mary in dede  
the marriage holdethe / he is to be punished gretely  
therfore.

### **¶ The declaracyon of certeyne rules to be kepte in matrimony.**



**D** the fourth parte it is to be known that ly-  
ke wyse as in other religyous ben certeyn ordi-  
nances and rules ordynate for all suche to lyeve  
by as dothe professe the religyon. Even lyke-  
wyse in this ordre and way of lyuynge in matrimony  
ben certeyne rules whiche ought to be oplygently obser-  
ued and kepte of every man and woman whiche dothe  
entre that ordre and wyll contynue lawfully i the same  
whiche dothe here after folowe.

**¶ The fyrste rule is that the one shulde loue the other  
aboue all other creatures / and thoughe all fader & mo-  
der oughte to be honoured aboue all other creatures by  
the commaundement of god. yet the husbonde ought to  
loue his wyfe and the wyfe her husbonde aboue their fa-  
der and moder. And this loue ought to be contynuall  
and hartely of bothe their partes / and in token therof  
is gyuen in solempnylacyn of marriage / a ryng whi-  
che shulde be of golde / in tokenynge that lyke as golde  
dothe excede all other metalles. So that loue in marya-  
ge shulde excede all other loue vnder the loue of god.**

**And lyke as the ryng is a circuite whiche is withoute  
any ende. So lyke wyse the loue in marriage shulde be  
withoute ende. It is also put on the fourthe fynger in  
tokenynge that / that loue shulde be a fapthfull / and a  
hartely loue. For as the phylosopher saythe frome that  
fynger cometh a bagne is dyrecte to the harte of man  
and woman. And therfore it is put on that fynger in to-  
kenynge that excedynge and contynuall loue shulde go  
and remayne contynually in the harte.**

xxvii. q.

t bfiget  
ii. d. hoc  
nucos r  
ossib<sup>9</sup> m  
is. ac q  
obte. rel  
qui ho-  
mo patre  
et matre  
ac.  
u c. femi  
xx. q. b.  
r. bñ d.  
pñb. r. d.  
mellor e  
hucella  
licea cur  
gaudi a  
yps. J.  
pace fact  
ē loc<sup>9</sup> ei<sup>9</sup>  
3. i. pe. i.  
bist. i. i.  
co hitate  
ac. & apo  
ad col. i.  
bist. i. i.  
gite bro  
tes bñ a  
Anolite e  
amar. a  
illhs

A .i. pe. iii  
mulieres  
libdite lit  
viris / ge.  
iii. dir. do  
ad euan.  
sub vi. po  
testate e-  
ris &c.  
hbecima  
go & c. cū-  
apd xxxiii  
q. b.  
c. vlt. xxx  
iii. q. vi. e  
sic ut & ibi  
glo. vii. q.  
i. c. duo ff.  
xxxiii. q.  
iiii.  
d. abh. i. c.  
quē ad mo  
dū i. fi. ex.  
deme me  
glo. c. d. c.  
sic ut vii  
q. i.  
e. sen in a  
biri potes  
tate eris  
& ipē diui  
na vita ti  
bi.  
f. c. i. & ii.  
ex. de. qui  
g. lepro.  
g. c. ii. br.  
orē xxxii.

The seconde rule is that husbande and wyfe ought  
to abyde and lyue togyder peacefully and quyetly / for þ is  
very acceptable afore god and man & grete profyte & to  
them selfe / for then god is with theym & and they shall  
prosper in all thynges bothe bodely & goodely. yf they  
do the contrary then god is not with theym. But our  
goostly enemye the deuyll whiche is mayster of all stryfe  
and debate / & there as he is can be no grace nor good for  
tune. The husbande shall not trouble wrongefully nor  
ber his wyfe / nor the wyfe her husbande nother in wo-  
des nor in dedes ; The wyfe is bounde to obey & her  
husbonde in all thynges lausfull / and yf she do not she do  
th lyne greatly b And the husbande maye moderatelly  
correcte c and punyssh his wyfe / for a lausfull cause.  
But he may not bete her be y sore / though she grete-  
ly offende. for in that case her correctyon doth parteyne to  
their iuge d spyrtyuall o; tēporall as her offence dothe  
requyre. And yf the husbande bete his wyfe malycyous-  
ly and withoute a cause / or greuously for any cause / he  
dothe synne grete-ly and oughte to be punysshed therfore  
by his iuges. Noche more doth þ wyfe synne & offende  
yf she take vpon her to correcte and punyssh her husbon-  
de other for cause or withoute cause. In as moche as  
she is vnder his power and domynacyon by þ ordynan-  
ce of god / e And the husbande oughte neuer to departe  
frome the wyfe / nor the wyfe frome the husbande for o-  
ny lekenesse or displease. though it be neuer so grete or  
foule f nor for none other g cause what so ever it be  
excepte the cause of aduoutry / for the whiche cause alo-  
ne man and wyfe may be departed h frome cohabita-  
cyon as frome bedde bozde and bydyng togyder in one  
house. But that must be done by the auctoryte of they  
ordynarye i & that not withstondyng yet they remay-  
ne man and wyfe / so that nother may marry k as longe  
as they bothe lyue. Also the wyfe may make no bowe l  
nother to go pylgrymage / nor to faste / nor to lyue chaste  
or any suche other withoute the lycence and consente of  
her husbande. And in case she haue made any suche



bowe afoze that we be wyfe & afoze it be parourned or  
 maryed. her hulbonde may laufully in let her to par-  
 fourme any fuche wyfe. The hulbonde also maye make  
 no bowe in any parte pzetudycall to the duety of matry-  
 mony as of chastyte and fuche other without the lpyence  
 and consent of his wyfe n And it is to be knowen for a  
 generall rule that lyke wyfe as the wyfe is bounde to h  
 hulbonde / so is the hulbonde bounde to the wyfe and no  
 dyfference is bytwyxe theym in all fuche thynges as  
 concerneth the ryght or charge o of matrymony in all  
 other thynges the hulbonde hath the pzeeminence and is  
 mayster and ruler of his wyfe.

¶ The .iii. rule is that the one shal truely kepe foyth &  
 ppyfyme to the other in keepynge them selfe and theyr bo-  
 dyes clene from all other creatures. And in no wyfe to  
 comytte any aduoutre. For the synne of aduoutre is a  
 grete and a greuous synne and abhomyable bothe afo-  
 re god and man as bothe playnly appere by the grete pu-  
 nyshmentes whiche is ordeyned therfore and hath ben  
 in all lawes and tymes.

¶ The payne of aduoutre by the lawes of Cyulle is in y  
 man dethe p and in the woman that she shalbe bette na-  
 ked with rodde or scourges & so iudged to be straitely  
 kepte in a monastery of women q where she shal aby-  
 de two yeres. And yf within that tyme she be not recon-  
 cyled agayne to her hulbonde then to take vpon her the  
 abyte of celpygon and there to lpyue chaste all her lyfe by  
 the lawes of the chyrche yf y cryme be open it is to be pu-  
 nyshed by open penaunce with the moost ignomye &  
 shame / as theyr here for to be cutte 3 and also their clo-  
 thes afoze and behynde / or to haue papers on their hedes  
 and so or in other lyke shamefully maner be lede aboute  
 chyrche or markette / yf it be secreete then they ought to  
 haue secreete penaunce therfore / after the dyscrecyon of  
 theyr curate and that to contynue by the space of seven  
 s yeres. In the olde lawe the payn was to be stoned to  
 deeth t And for yspie almyghty god dyd sore punyssh  
 h the grete & myghty kynge Dauid and all fuche un-

of his xxxii  
 q. i. 3. bti.  
 c. ap's et  
 c. oēs cau  
 sationes  
 c. porro  
 extra de  
 dinare.  
 l. dicto. c.  
 oēs causa  
 tiones  
 c. manf  
 festū 3. c.  
 noluit.  
 xxxii. q. 3.  
 c. fi. 6 vo  
 to in pro  
 uinc  
 in dicto. 6  
 noluit.  
 xxxii. q. 3.  
 n abb. in  
 c. scriptu  
 re & in fi  
 extra de  
 voto et  
 glo. i. c. fi  
 3. cōfēu  
 eoti. i. p  
 utuc.  
 o abb. in  
 c. diūis  
 falacis  
 extra de  
 cle. 2. iug  
 c. i. de la  
 pro.

equā ac  
gaudm  
de diuoz  
ac. nō d3  
de glang  
a affi  
pl. q̄uts  
la. ii. C de  
adulter  
q̄ antē. is  
hodie C d  
adul. au  
tērico ut  
nulli uol  
euz. si dō.  
q̄n co. ix.  
xxxii. q.  
.ic. q̄b de  
b̄dicto  
abb. ic. cū  
hēret. ex  
de co. qut  
durit.  
s. xii. q.  
c. p̄dicā  
xxxii. q.  
ii. c. hoc  
ipm.  
t. io. b̄l̄t.  
ii. ii. regū  
xii.  
x. aposto.  
. Exierit  
pa illoz. i.  
itāguo et  
sulphurē  
a igni v̄rē  
Et olea

bounden upon of purgynge the same purgynge in ven. & ou  
yf they ben purged therof here by the sacramente of pe  
naunce. This holy sacramente whiche almyghty god  
hymselfe fyrst made & instytute in pacyce. And dyde so  
gretely honoure with his moost bleisyd presence and my  
racle can not be broken withoute grete contumely. dys  
pleasure and wronge done to almyghty god. And ther  
fore bothe man and woman ought to lustre all þ tempo  
rall paynes of this worlde. though it were moost har  
pe deith rather than they shulde ones consent to cōmytte  
aduoutre. Every man maye therin take example of  
Joseph the sonne of Jacob whiche chose rather to lye in  
perpetuall pryson y then to consent to cōmytte aduou  
tre. Also the holy wyfe susanna is a good example to  
all wyues whiche chose rather to be wrongefully co  
ued to deith 3 than to cōmytte aduoutre. Also that ho  
nest wyfe Lucceria after that she was by force compell  
ed to cōmytte aduoutre with the sone of a kynge of Ro  
me called Tarquini⁹. dyde a kyll her selfe for sorow /  
and shame of that abhormyable synne. and grete inu  
rye done to her husbonde sayenge that she wolde. be ex  
ample. to all women to be ware therof. and rather to suf  
fer deith than to consent thereto for this cause alone b the  
husbonde may forsake c his wyfe and the wyfe her  
husbonde bothe by the lawes of god and man / as is abo  
ue wyrtē / yf the wyfe cōmytte aduoutre / her husbonde  
may laufully aske to be departed with her frome coha  
bytacyn that is to saye frome bedde and bourde. And  
abydynge togyder in one house / and in that cause he is  
not / after that bounde to fynde her / or to gyue her any  
of his goodes nor yet to restore to her any of suche good  
as he receyued with her for her dowry d and i þ same  
wyfe it is of the womans pte / yf her husbonde do cōmyt  
aduoutre / she maye be departed frome hym and is not  
bounde to restore e to hym any suche thynges as he  
gaue to her in the cause of maryage. But and they both  
do cōmyt aduoutre then nother maye depte frome other  
for y one faute is to be compensated f with the other



It is to be understood / p though for p cause they be  
deputed yet they remain ma & wyfe / so p the one may not  
marry as long as p other doth lyue as is a fore reherced.

**¶** The. iiii. rule is to haue an honeste temperaunce and  
moderacyon in the desyre of the secrete duty of marry-  
mony wherein wylidome and dyscrecyon shulde modera-  
te and rule the sensuale & habilitate a desyre of the fleshe  
for that acte maye not be lawfully excused by man and  
wyfe at all seasons nor of all occasyons.

**¶** There ben. v. times in p yere in p whiche they ought  
to absteyne from that acte. **¶** The fyrst is the holy tyme  
of Lent h to the octaues of Ester. **¶** The seconde ty-  
me is the ymptyng 4 dayes and the rogacyon dayes.

**¶** The. iii. tyme is in holy dayes and holy nyghtes. **¶**

**¶** The. iiii. tyme is at all suche tymes as p wyfe hath a  
certeyne accustomed and naturall dyspleasur & lekenes

**¶** The. v. tyme is at all suche seasons as the wyfe is  
with chylde & nyghte the tyme of the byrth / and so come  
season to after that she be purgged as the lawe and co-  
stume requyret. **¶** In these tymes & seasons man  
and wyfe ought not to medle flesshely togyder / & yf they  
do / he or she whiche is occasyon & the prouer therof doth  
synne n gretely. But the other whiche doth obeye dothe  
not synne o for the one muste and were the other in that  
byhalfe at all seasons when he or she dothe requyre.

Other cases there be in whiche p husbonde in medlyng  
with his wyfe or p wyfe in medlyng with her husbonde  
dothe synne p sometyme dedely / sometyme venially  
whiche ben to be knowne and lerned of good and dys-  
crete goostly fathers in secreete confessyon.

**¶** The fyrste rule is p they shalbe copacient in labour  
q p one for to helpe p other with their true labour for  
to gete lawfully wooldely gooddes wherby they maye ly-  
ue them selfe and the p chyliden whyles they ben of ten-  
dre age and may not helpe them selfe & in the norysshing  
of the p chyliden they must be pacient and the one helpe  
the other / and the husbonde is bounde 2 for to noryssh  
his wyfe / and chyliden. though he all he shall wante

adulc. q  
clibanus  
succellus  
p. Gene.  
xxxix.

3 da xlii  
a vt pri.  
cūltuū i  
li. i ad bz  
be cōdit  
b c. si bro  
re. xxxii.

q. b.

cxix. q

.i. c. otic

dñs et q.

bit. c. apo

sto. ac. os

cansatio.

b c. pletū

q extra d

dona nūc

bit & bro

abb. i c. si

ext d adf.

e c. i. exl.

belic. nō

grest. & c.

dirit & t.

li q's bro.

xl. xxxii. q

i.

fi c. fi. exl

de adulc.

ps. Mo

lite fieri

licut. & c.

c. ball.  
bbi ad  
huc c. de  
iust. docu  
2 c. fi. & ibi  
ab. & doc.  
extra de  
con. inf.  
c. i. & ibi  
ab. extra  
de iugis  
lepro. &c.  
Itas de re  
st. spon.  
c. Itas &  
ibi abb. in  
addic. bil  
col. extra  
de rest. spo  
u l. i. & ibi  
bar. et do  
cto. ff. re  
tū amat  
c. signifi  
cavit ex  
tra de do  
na. lat bi  
cū & bro.  
& Actuū  
ii & erat  
illis oia  
corā.  
p Math.  
xix. tā non  
sūt duos  
vna caro  
& c. i. & ibi  
ab. extra

hymene thetore and to labour and gete all thyngs  
necessary for theym. And the wyues offyce or duty is  
to haue all the labour & and busynes aboutes the chyl  
dren as longe as they ben of tendre age / in specially to  
they ben fully. iii. yeres of age / as in keepyng noryschyng  
wakynge berynge / lappynge / and all suche other / & in all  
other thynges necessary / the one is bounde to helpe the  
other as in all sekenesse and dyscase / aduersyte & pouerte  
As well is bounde the husbonde s to helpe the wyfe /  
as the wyfe y husbonde t Also in keepyng suche gooddes  
as they haue / preparate mete for theym bothe / and the chyl  
dren.

**¶** The. vi. rule is that the one shall be true v to the  
other and not to waste / withdraue / or consume inoody  
natelg any suche gooddes as ben comune byt wyrt the  
They be bothe owners and posselponers of suche good  
des as they haue / and all thynges ben comon byt wyrt  
them / as it was amonges the apostles & of cryste / for  
after the saynge of our sauoure cryste / they ben but one  
body y and therfore the temporall gooddes shulde not  
be deuoyded but it shulde be comon byt wyrt them at the  
lesse as farre as nede doth requyre. and lyke as one mem  
bre in a naturall body is supported and norysched with an  
other eyn so s shulde the wyfe be norysched of the  
husbonde and his gooddes / and the husbonde of the wy  
fe and her gooddes.

**¶** The. vii. and laste rule is for to brynge bp A the  
chyliden honestely and vertuously with due correccyon  
and dyscyplyne both in the lawes of god and man in the  
lawes of god as for to teche theym the actycles of oure  
fayth conteyned in oure crede. The. x. comaundementes  
of the lawe and what prayer they shall vie to god and  
his moost glourous mother / as is oure Vater noster and  
Aue / also frome what thynges they shall absteyne / as  
the seven deedly synnes with they braunches. In the  
lawes of man. Howe & in what maner they shal behaue  
them lawfully to they neyghboure / and howe & vnder  
what maner they may gete y good of this worlde lame.



fully and truly. And so whan they than naturally & voluntarily  
spende the same / whan they offende to correcte and cha-  
gyce them whiche yf they do not / they shall answer b  
for their offences and be soze punished therfore. They  
must also be ware that they leue to them no wrongefull  
goten goodes for and they do / not allonely them selfe for  
the wronge getyng but also their chyldren for þ wrong  
full keepng therof shall be dampned & but yf they restore  
it whyles they ben here.

**¶** Who so doth make matrimony contynue in the same  
after the maner & fourme aboue reherled shall lyue here  
in grace and prosperite & berynge forth gracious fruyte  
of such matrimony. And after this myserable and tran-  
sitory lyfe come to the ioyfull lyfe euerlastyng.

**¶** These thynges aboue reherled suffylyth to: a shorte  
knowlege of suche thynges as done comenly conserne  
the sacrament of matrimony not withstondyng man y  
more thynges there ben known and vnderstonde for a  
full and clere vnderstondyng of the same whiche maye  
at all tymes as nede doth requyte be known of such as  
haue fether lernyng and experyence in that behalfe.

**¶** By cause that psons byears & all other haupng cure  
and charge of mannes soule ben bounden to obey þ coman-  
dement & constytucyōs of theyr superiours faders spūall  
And in these constitucions ben many thynges conteyned  
whiche the sayd curates are bounde by commaundement  
in the same for to declare openly often tymes to the peo-  
ple. Therfore lest that some of theym other by pigno-  
raunce or neglygence in declarynge suche thynges fall  
in to the blame of inobediyence and so in to due paynes  
ordynate in the lawe for the same very necessarily doth  
folowe here after breuely gathered togyther all suche  
thynges as the sayd curates ben commaunded for to  
declare in oure mother tongue to all suche as they haue  
cure and charge of / often tymes in sondages and other  
holydayes.

be told. i.  
p. 31c. li.  
tas de re  
ti. spo.  
a qd. i.  
quod no  
ua testa.  
capit. 3c.  
ter. & ibi  
glo. c. i.  
mg. is i.  
costi. pu  
seccti. i.  
filla tu-  
necute t.  
a accip.  
doctrina  
& blq. a  
canes i.  
uenies i.  
plētiā. i.  
ozact. qd  
semel. e.  
imbuta  
reses se  
uabit o  
dozē test  
diu.  
b vt ha  
eti. reg  
ii.  
c. c. i. xii  
q. vi. sco  
in. iiii. d.  
ib. q. i.  
litt. q. r  
ti. edem  
sessi. la

a de qb  
in c. igno.  
tacia. de  
suma tri-  
nit. & sic  
in puin.  
c.

b de hils  
oib<sup>9</sup> vide  
in c. igno  
ra. de offi  
archip. bi  
in puin.  
cc. i. hof  
archi. in  
puic.  
o c. i. de  
baptis. in  
puin.

e de 2lec.  
di. iii. c.  
forma q  
bis. & q  
p totu.


f de 2le.  
di. iii. c.  
constat.

g dicto. c.  
de bapt  
c. in  
emounat  
e offi. ar  
hip. bi.

h de 2le.  
i. iii. c.  
habili.

**F**irst they be bounden for to declare o<sup>r</sup> cause to be de-  
clared often tymes in as playne maner and wayes as  
they can / the. xii. articles of our saythe. a The. i.  
comandementes of the lawe. The. ii. comandemen-  
tes of the gospel / that is of the charyte of god and thy  
neighbour. The. iii. werkes of mercy. The seven de-  
bely synes with the y<sup>e</sup> branches. The seven p<sup>r</sup>in-  
cypall vertues. And the seven sacramentes of grace. b

**A**lso they oughte to knowe the maner and fourme of  
chrystenynge & in englyshe to the entente that lay pe-  
ple may lerne to chrysten chyldren in tyme of leoperdye  
of dethe. The fourme of chrystenynge in englyshe is  
thus d I chrysten the in the name of the father and  
the sonne and the holy goost. And therewith all putte the  
chylde in to the water / o<sup>r</sup> at the leest caste water on the  
chylde. And these wordes muste be sayde / and none  
other no<sup>r</sup> no more no<sup>r</sup> lesse / saue onely the name whiche  
is at the y<sup>e</sup> pleasure no<sup>r</sup> they may vse no nother lycoure  
thereto saue onely water. And that the father o<sup>r</sup> mother  
o<sup>r</sup> any other man o<sup>r</sup> woman may chrysten a chylde in the  
maner aboue reherced. whan it is in leoperdye of dethe /  
& els none may chrysten a chylde saue onely a p<sup>r</sup>est.

**A**lso that whan any chylde is chrystened at home in  
leopardye afore sayd / that y<sup>e</sup> water that it is chrystened  
in / be cast in y<sup>e</sup> fyre o<sup>r</sup> elles brought in to y<sup>e</sup> chyrche thereto  
be put in the fonte / and also the vessel wherin it is chry-  
stened / be brought to the chyrche there to be v<sup>s</sup>ed / elles  
burned. 

**A**lso that women be ynge with chylde / and n<sup>e</sup>ghber  
tyme oughte to be contryte and confessed. And that they  
shall haue all way water redy at hande for the chylde to  
be chrystened yf any leopardye be of dethe.

**A**lso that all suche chyldren as be bozne .viij. dayes  
afore Ester o<sup>r</sup> whyrsonday / shall be reserved to be chry-  
stenyd vpon Ester and whyrson euen / but yf there be in  
th<sup>e</sup> in leopardye of dethe.

**A**lso that goodfathers and good mothers be swerthes  
for the chylde / that it shall beleue on the saythe / and y<sup>e</sup>



at the leest to teche or cause theym to be taught the Pa-  
ter noster. Ave maria/ and the Crede/ and other thynges  
necessary to be knowen/ concernynge the wayes of god  
and godly lyvynge.

¶ Also that suche as be godfathers and godmothers at  
the chrystenynge maye not be godfather or godmother  
at the confyrmyng. I

¶ Also þ as soone as may cōueniently after þ chrystenynge  
they shall bere theyr chyldre to a bysshoppe for to be con-  
firmed. At þ leest whan they knowe of any bysshop come  
nyghe to them within. vii. myles/ and þ they shall bere  
with them shredes of linnen clothe to be occupied in the  
confyrmacyon. And that they shall the thyrde daye after  
the confyrmacyon of the chyldre/ byngeth to the chyrche  
and there by the handes of the p̄est the shrede maye be  
loled and burned/ and the fronte washed.

¶ And that nother father nor mother nor stepfather/ nor  
stepmother of the chyldre may holde the chyldre in confyr-  
macyon be cause that in that sacramente is contracte  
sp̄rytuall cognacion as is in the sacramente of baptysm  
as is a boue declared. in

¶ Also that persones of laufull age not confyrmed.  
oughte to be contypte and confessed afore they receyue  
that holy sacramente/ and that they oughte also to be  
fastynge at the receyte of the same.

¶ Also that women take good hede of their yonge chyl-  
dren for to kepe theym from all reopardyse/ and p̄celles  
And that they do not laye them with them in theyr bed-  
des whyle they be of tender age/ nor leue theym alone  
nye any water or fyre/ or any other reopardy. a

¶ Also that by wyrt the father and mother of þ chyldre  
chrystened and confyrmed/ and the chrystener and confy-  
mer. And the holders in chrystenynge and confyrmyng.  
Also by wyrt the chyldre chrystened/ or confyrmed/ and  
the chrystener or confymer/ the holders in chrystenynge  
and confyrmyng. And chyldre as well of the chrystener  
and confymer/ as of them whiche dyde holde the chyldre

Esth.

di. titi. bot  
aut oia.

l. de p̄sed  
. titi. c. ca.  
the illis

m. c. ii. de  
sacra. bn  
ctio. in p̄  
uinc.

n. c. ii. de  
sacra. bn  
cti. p̄u.

o. c. bn̄c  
behtis d̄  
fittos occ  
derūt f̄  
uinc.

p. c. bn̄c  
codsp̄o.  
tn p̄u  
q. c. i. de  
clau. d̄  
sp̄o in p̄  
uinc.

de. ii. q. 1.  
voto. l. p.  
uic.

§ c. i. cō-  
fessioib⁹  
de peni. &  
re. i. pūic

¶ xvi. q.  
vlt. c. ad  
noneat

¶ de offi.  
iudic. q. 1.  
c. fi. in  
pūic.

¶ c. ii. de  
coniurib⁹  
i. pūic.

in receyving or conteynyng / gotten afoze or after launced  
or not lauffull / is contracte: a spūall cognacyon whiche  
doth let matrimony to be made byt wythe the said pson  
as is at large declared / in the boke afoze. ¶ Also they  
be boude to declare all other impedimentes of matrimo-  
ny the ordze & maner of contractynge & luyng in matrimo-  
ny. In specially þ nether matrimony nor spousage  
oughte to be made but in honest places and afoze honest  
wytnes. And that they do not solempnylate matrimony  
afoze þ banes be thze tyms asked: for and they do they  
be a curled with many other thynges concernyng þ sa-  
cramēt of matrimony whiche be declared at large afoze  
¶ Also that none of they: partythe / do make any bowe  
or promesse of pylgrymage / fastynge / chastyte / or any  
other but with good deliberation and counsaile of thes  
curate. And that mennes wyfes may make no suche bo-  
wes without knowlege / and consent of they: husbonde  
nor the husbonde without consent of his wyfe as is moze  
largely declared afoze

¶ Also that euery fleshely medlynge togyder of man  
and woman out of matrimony is deedly syne. And that  
also euery spendyng of mans or womans nature / other  
wyse than in lauffull matrimony ordynately and natu-  
rally / is also deedly & some way most abhomyable syne  
¶ Also that men women and chyldzen be not suffred to  
lye togyder after that they be. vii. yeres of age / nor bro-  
ther nor systre / for the ieopardye of incontynence.

¶ Also that charmes and enchaūtynges and suche other su-  
persticions wayes / can helpe nother man woman chyld  
nor best. and that the vlers / and byleuers of suche be  
ydolaters / accursed: and seruantes of the dyuell.

¶ Also þ all suche as wyl inioye the pryncple of clar-  
kes must vse þ babyte cōuenient for a clarke w crowne  
and tonsure accorдынge to þ ordze þ they haue taken. ¶  
Also that suche as malyciously kyll or mayme: causeth  
to be kyllid or maymed / any pson or bycat / or other prest  
shal lese al suche benefet / office & profyte as he hath of þ  
chyche / & neuer after shal be able he nor his successours



within þe thyrde degre to receyue any profite of þe chyrch  
 Also they oughte for to declare. iiii. tymes in the yere  
 that is to say the Sonday nexte after Myghelmas the  
 sondaye in mydolente/ in the feest of the trinite. And the  
 sondaye nexte after the feest of saynt Peter aduynsula.  
 All suche poyntes and artycles as causeth any person  
 to fall in to the grete & ferefull curse/ and sentence of god  
 & holy chyrche. And for to declare / all the offenders and  
 fallers in to any of the sayd artycles to be accursed with  
 suche ferefull solemnyte as is ordeyned by the chyrch/  
 þ is w croffe / boke / bell & candell. Also þ in þ begyng  
 of lent / they shulde exorte the people to come shortly to  
 confessyon / and also: at all other tymes / whan they falle  
 to any deedly synne / lest that one synne be occasyon of  
 an other greater. And also that all suche as be of parfyte  
 age whiche are not confessed ones in the yere to thepre  
 owne curate / And dothe not receyue at lest / at Ester  
 the holy cōmunion / oughte to be excluded outte of the  
 chyrche and company of crysten people. And after that  
 they ben deed / for to wante crysten mennes buryal. And  
 also they oughte to counsaile the people to be communy-  
 cate thre tymes in the yere. That is to saye at Easter.  
 Whytsondaye and Chyistemasse. And that they shall vse  
 as for abstynence by the counsaile and adbytemente of  
 theyr curate. ✠

¶ Also at Ester and other tymes whan the laye people  
 receyue the holy cōmunion they ought to the we that in  
 fourme of brede / they do receyue the moost holy body of  
 our sauour Jesu Chyriste hole bothe fleshe and bloode.  
 And that that they receyue in the chalyce is no parte of  
 the sacrament / but alone pure wyne geuen to them that  
 they therby the moze better swalowe the blessed sacra-  
 mente. And after that they haue receyued that moost  
 blessed sacramente in to theyr mouthe / they oughte not  
 to bryke it with theyr teth / for fere that any parte therof  
 do remayne in theyr tethe / but that they with as lytell  
 bryng as they can swalowe it do done in theyr bodies  
 Also that the people oughte reuerently / and mekely kno

C. iiii.

c. fi. b. inia  
 ex. i. pui.  
 & ibi i glo  
 referant.  
 oia loca  
 iur. bbl  
 hmoi ca-  
 l. & attic.  
 excōs la-  
 te sine re-  
 periant.

de qua so  
 lennitate-  
 vide xi. q.  
 iii. c. de-  
 bent  
 c. 2. festi-  
 nes de pe-  
 nit. & re-  
 mi. i. pui.

c. fi. b. pe-  
 & remil. i  
 pui.

bt inc. al  
 t. i. i. m. de  
 lūma tri-  
 nit. & fi. c.  
 in pui.



.ii. de iur  
a. ex. in p  
uic. & ibi  
logi. rife  
rūt oia lo  
ca viz b  
bi hmoi  
cal. & ar  
ticuli ex  
cois late.  
In te repe  
riatur.  
De qua so  
lennitate  
vi. q. ii. c.  
debent  
c. cōfessio  
nel. de pe  
nit. & re  
u. i. pui.  
c. si. de pe  
& remis. i  
puinc.  
vi. ic. a  
tissim. &  
cūma in  
ta. & si. c. i  
puinc.  
Aug. de ci  
uit. dei  
bt. ic. hāc  
ex. de cele  
brac. m.  
btis de  
cz de pui  
nit. eccle.  
li. vi. ex &  
ce. mif. c.  
grat.

le on they knees and holdynge by theyr handes / at  
tynge bp of the moost blessyd sacramente in the messe.  
saynge deuoutely some prayer in the honoure and reue  
rence of that blessyd sacramente. And that lyke wyse  
they ought to do whan they see the sacramente borne by  
the strettes to any seke persone.

Also that to all suche as in cleue lyfe and with reueren  
ce and good deuocyon seeth the sacramente ben graun  
ted of god great pryuyleges / that is at that daye that  
they se that blessyd sacrament / they shall lacke nothyng  
necessary for theym / benyall synne and ydell othes are  
forgyuen / and syghte shall not fayle / they shall not dye  
nolodeyne dethe / they shall not waxe olde in syghte / and  
all the steppes that they make comynge therto be nom  
bred of an angell for theyr meryte / this is saynt Austy  
nes sayenge. 2.

Also that all suche as be lauffull of age as xiiii. yere or  
aboue / shuld deuoutly receyue the sacrament of extreme  
vncyon at such tyme as they be in seoperdye of deeth / by  
sekeneile whiche they we. at y not withstanding yf they  
recouer agayne they maye neuer the lesse mary / and vse  
the workes of maryage.

Also that the people oughte on the holy dayes deuoutely  
come to the chyrch. And there all the tyme of dyuine ser  
uyce. abyde in deuoute prayers and medytacyons / ab  
steynyng frome all ydell communycacyons. And that  
nother in the chyrche nor in the chyrche yerde / be made  
any great noyse or cryenge / brawlyng nor chydynge /  
byenge sellynge / nor playenge or sportynge. nor no ma  
ner of weapon or harneyle to be broughte thither / nor  
none other thynges there done / whiche may be the occa  
syon to let the deuynne seruyce and good deuocyon of the  
people or despylyng of the holy place.

The premises ought to be declared by curates often ty  
mes to the people with many other thynges wherof y  
lygente curates may with labour shorly be instructed





Printed at London in Bowles chyrche yerde  
by me John Skot. The yere of lordes god. M.  
CCCC. xxviii. the. xxviii. day of July.

paper to Gov A. & C. 7th  
vol. 1 & 2



22<sup>nd</sup> May L<sup>d</sup> 8 ppms. Lightest  
- 1<sup>st</sup> pop. fr. into by. & dist. Et  
cal. 22<sup>nd</sup> - 1<sup>st</sup> to 1<sup>st</sup> martine in June 1878



